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OF THE

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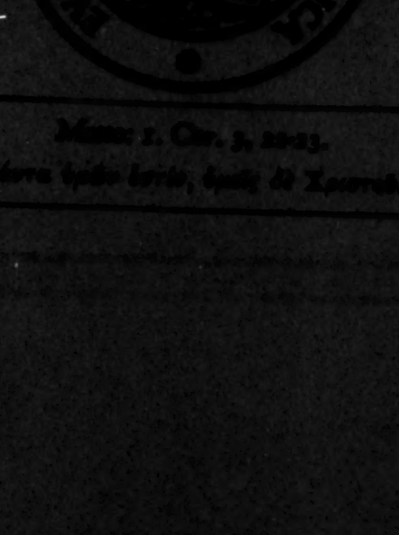

Matthew 2. Cor. 3, 22-23.
Πάντα ὑμῶν ἐστιν, ὑμεῖς δὲ Χριστοῦ.

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IMMORTALITY

H. J. Schick

It happened at a great university. The chairman informed an interested audience that the theme under discussion was Immortality. There would be four speakers, a Physicist, a Philosopher, a Physiologist and a Theologian, all of international reputation in their respective fields.

I.

The first speaker in this symposium was Prof. Arthur H. Compton.

He became famous through his discovery of the so-called "Compton effect," proving that light consists of corpuscles, like a shower of tiny projectile. This discovery won for him the Nobel Prize for physics and the Rumford Medal of the American Academy. Dr. Compton rejected the hypothesis that thought is a function of the brain in the sense that every idea that we have and every decision we make is a consequence of some action occurring in the brain; and that the destruction of the brain involves the destruction of consciousness. "In some reflex actions and habitual acts we may behave as automata; but where deliberation occurs we feel that we choose our own course. In fact a certain freedom of choice may be considered as an experimental fact with which we must reconcile our theories. Because the mechanist's basic hypothesis leaves no room for such freedom, I see no alternative other than to reject the hypothesis as inadequate.

On the other hand if freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts are not the

result of molecular reactions obeying fixed physical laws. For if they were, man's thoughts would be fixed by the physical conditions, and his choice would be made for him. Thus if there is freedom there must be at least some thinking possible quite independently of any corresponding cerebral process. On such a view it is no longer impossible that consciousness may persist after the brain is destroyed.

That there is some correlation between the brain's activity and mental processes is however evident. This is frequently assumed to imply that thought is produced by cerebral activity. If this is the case, destruction of the brain would result in the cessation of thought and consciousness. William James has however called attention to the fact that the observed correlation is equally consistent with the view that the function of the brain is to transmit the thoughts from a non-physical thinker to the body of the organism. On this view the brain would correspond to the detecting tube of a radio receiver, without which the outfit will not operate. Stopping the sound by destroying the tube would not imply the destruction of the ether waves which carry the music."

Dr. Compton believes with Professor Bergson that "there is infinitely more in a human consciousness than in the corresponding brain" and that "the mind overflows the brain on all sides, and cerebral activity corresponds only to a small part of mental activity." The fact that our thinking is partially separated from the brain suggests to Dr. Compton the possibility of consciousness after death. Only if we adopt the mechanistic view-point that a definite thought is the result of an equally definite physical change in the brain, need we consider that consciousness must die with the body. But no cogent reason exists for supposing the soul expires when the body dies.

Dr. Compton is against the biological point of view that the evolutionary process is working only towards the development of the physical organism. He believes that the evolutionary process has a higher goal, namely, the development of conscious persons. He also finds the theory untenable that the world, as we know it, developed, as a result of chance. "The situation strongly suggests that the evolutionary process is not a chance one, but is directed toward some definite end. If we suppose that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding. In such a case we should not look upon consciousness as the mere servant of the biological organism, but as an end in itself. An intelligent mind would be its own reason for existence.

A survey of the physical universe however indicates that man-

kind is very possibly nature's best achievement in this direction. Though astronomers tell us that there are millions of millions of stars in the sky, a planet is a very rare occurrence, and a planet on which life can exist is even more rare. Thus in his recent book, "The Nature of the Physical World," Professor Eddington, the noted British astronomer, concludes, "I feel inclined to claim that at the present time our race is supreme; and not one of the profusion of stars in their myriad clusters looks down on scenes comparable to those which are passing beneath the rays of the sun."

If in the world scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance, and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things in the world. On this view we might expect Nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds.

Dr. Compton next used the scientific parable of the light and the candle flame.

"Let us take the flame to represent the body, and the light which comes from it the consciousness or soul. In a candle flame vapor comes from the wick and air comes from the side, forming a steady stream of burning gases passing continually through the flame. There is an intake of "food" and oxygen at one end, and an outpouring of waste products at the other. It is a kind of metabolism. The material of the flame is continually changing, just as the cells of our bodies change; yet the form of the flame remains the same. It is the same flame. But puff, and the flame is out! Is this the end? The flame is dead. What then?

What is happening to the light? The flame was material made up of atoms and molecules; but the light is a different kind of thing—electromagnetic radiation, flying away at tremendous speed. We know that if the candle was out under the open sky, its light was streaming into interstellar space, where it will keep on going forever. The flame was mortal, but the light which it gave was immortal. More than that, the escaping light carries with it the story of the candle's life. If on some far distant planet the light is caught in a spectroscope it can tell that it was born of the burning of carbon in oxygen, and that the temperature of the flame where it lived was some fifteen hundred degrees. By a study of the light an amazing number of things could be found out about the flame from which it came.

Suppose now we can observe molecules but are blind to the light. Would we not have said the flame died, and that was the end? Is not this precisely our position regarding the life of man?

His body we can observe, his mind we can infer from the actions of his body. The body dies—is blown out. The light from the candle flame lived on through eternity, though the blind man could not see it. We know we are blind to the soul. How can we know that it does not go on living forever with a fulness of life corresponding to that of the light?"

Dr. Compton concludes his excellent argument for immortality by stating that the most important thing about a noble man is not the strength of his body or the brilliance of his intellect, but his character. "But it takes a whole lifetime to build the character of a noble man. The exercise and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age, these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him? Annihilate him? What infinite waste!

Speaking now not as a scientist, but as man to man, how can a father who loves his children choose to have them die? As long as there is in heaven a God of Love, there must be for His children everlasting life. This is not the cold logic of science, but the warm faith of a father who has seen his child on the brink of death.

"And so at last, it may be you and I
In some far azure Infinity
Shall find together some enchanted shore
Where Life and Death and Time shall be more,
Leaving Love only and Eternity."

II.

The next speaker was a philosopher, Prof. Thomas V. Smith, whose latest book, "The Philosophic Way of Life" has been read extensively.

Dr. Smith's view on Immortality is distinctly negative. He began by saying that "the fact that man was born does not augur well for immortality." Can lines finite one way be infinite another? In philosopher Smith's opinion, full and complete justice is done to the belief in Immortality by Rupert Brooke's poem,—"Heaven".

Fish (fly-replete, in depth of June,
Dawdling away their wat'ry noon)
Ponder deep wisdom, dark or clear,
Each secret fishy hope or fear.
Fish say, they have their Stream and Pond;
But is there anything Beyond?
This life cannot be All, they swear,
For how unpleasant, if it were!
One may not doubt that, somehow, Good

Shall come of Water and of Mud;
And, sure, the reverent eye must see
A Purpose in Liquidity.
We darkly know, by Faith we cry,
The future is not Wholly Dry,
Mud unto mud!——Death eddies near—
Not here the appointed End, not here!
But somewhere, beyond Space and Time,
Is wetter water, slimier slime!
And there (they trust) there swimmeth One
Who swam ere rivers were begun,
Immense, of fishy form and mind,
Squamous, omnipotent, and kind;
And under that Almighty Fin,
The littlest fish may enter in.
Oh, never fly conceals a hook,
Fish say, in the Eternal Brook,
But more than mundane weeds are there,
And mud, celestially fair;
Fat caterpillars drift around,
And paradisal grubs are found;
Unfading moths, immortal flies,
And the worm that never dies.
And in that Heaven of all their wish,
There shall be no more land, say fish.

Almost every line of the poem ridicules the average Christian's idea of Heaven. It presents a mean caricature of the Paradise, Glory and Life everlasting as depicted in the Book of Revelation. It is the kind of a poem that would evoke loud and boisterous guffaws whenever and wherever read in circles of scoffers. And yet in philosopher Smith's opinion the poem does "full and complete justice" to the thought of immortality, for "there is really no evidence for immortality."

One cannot help feeling keenly disappointed with philosopher Smith's opinion. Is this really all that philosophy has to say about Immortality? How empty and how hopeless!

Philosopher Smith closes his remarks with the words:

"If tender human spirits still cry—
But are there not souls so strong
Such feet with swiftness shod,
That they can reach it,
Reach some bourne, some ultimate of God?—

those who are done with wishful days can only reply:

There is no bourne, no ultimate;
The very farthest star

But rhymes a sea of other stars
That reaches just as far;
There's no beginning, and no end;
As in the ages gone, the greatest joy of joys,
Must be the joy of going on!

Crossing thus the threshold of maturity, we should find it resurrection enough, even at Easter time, if every day finds revived in us the curiosity to question, the will to live, the thirst to love, and the grace to die—when die we must—with the dignity of one who wraps the mantle of his couch about him and reinherits the tongueless silence of the dreamless dust."

III.

The third speaker in the symposium was the physiologist, Dr. Anton J. Carlson. He is past president of the American Physiological Society and is known the world over for his demonstration of the nervous origin of the heart beat and for his studies in the nature of hunger.

Dr. Carlson claims that as a child he was thoroughly "exposed to the Christian Sagas and other traditional lore." Due to the influence of his mother, who was an earnest, orthodox and pious Lutheran, he read the Bible through twice before he was 15 years of age. No doubts entered his mind. He believed the Bible literally. But later through education and the comparative study of religions, history, philosophy and science he began to doubt "the traditional lore." He became "reborn" through years of scientific work. He not only doubted, but saw that those old ideas, religious dogmas and ethics based on them were untenable for him. He sought and found other bases for conduct and other meanings for the good life.—

The physiologist defined the term "immortality" when related to man, as the perpetual persistence of man as a conscious individual. This idea of the persistence of the individual after physical death comes down to us from the ancients, in most, if not all the races. What credibility should be given to this tradition? Are the views of the ancients on "Immortality" of greater credibility than their views on other things? The physiologist thinks that in both respects the ancients had erroneous ideas. When we consider the views of the ancients on cosmogony, geography, biography, physiology or chemistry, their ignorance is appalling.

If we cannot believe the ancients in regard to physical phenomena, why should we believe them when they speak of spiritual things? But, some say, the data on spiritual things are "revelations." They are inspired elements of the "sacred books." Granted, says the physiologist, but—"How many of you can respect, love or

"worship" gods that tell people (via the channel of "inspiration," whatever that means) codes of ethics, things the people could, and undoubtedly did, slowly learn for themselves by the travail of living, while in matters of the nature of the world as well as of man himself, these same omniscient gods broadcasted mainly errors? In brief, the idea of personal immortality gains no credibility in its historical aspect. As such, it is an interesting guess. And the interest is mainly anthropological and psychological. Was the idea distilled from dreams, or is it a crude and passing expression of the well nigh universal will-to-live?

The physiologist next turned his attention to "souls" and "soul matter". He rejected the theory that the physical and the spiritual natures of man can exist totally independent of each other, or that there is causal interconnection between the two. He advocates the theory "that in some way conscious phenomena and intelligence, that is, personality, are just as much an evolution of the material world as is the rest of the body processes." We seem to be forced to this conclusion from the evidence of the intimate dependence of all phases of consciousness, memory, and personality on the quantity and quality of the nervous system.

It is perfectly true that we can cut off an arm or leg, remove certain peripheral ganglia, and even certain limited parts of the central brain without seriously interfering with consciousness or personality. We can leave the brain structure anatomically intact, and through poisons eliminate consciousness temporarily or alter the individual personality permanently. The data from brain tumors, brain injuries, drugs, experimental physiology, defective heredity, show that there is a close correspondence or dependence of consciousness, intelligence, memory, and individuality on the nervous system."

Evidently the physiologist believes that all spiritual or psychic phenomena have solely a physical basis. Therefore, the death of the physical means also the death of the psychic or spiritual.

Concerning personality the physiologist believes that it is partly heredity, and partly modified and built up by experience and memory which in turn depend on changes built up mainly in the nervous system. All the present evidence points to the fact that the nervous system goes to pieces with the rest of the body at death, and with it, of course, goes this thing called personality.

The conceptions of heaven as current among various peoples is obnoxious to the physiologist. "I have not seen any heaven described where I care to go," says Carlson. My forebears had their Valhalla with its mead, and roast pork, and combats; the American Indian his happy hunting grounds; the followers of Mohammed their heaven of houris; the Christian has his Golden City of many

apartments, his golden harp, and his oriental worship of adulation. But hunting means destroying fellows not so very different from myself. Mead and pork and fights and females forever leave me cold. Flowers, though they like ourselves last but for the moment, are finer than gold. Justice seems greater than worship."

And so this physiologist to whom the belief in immortality is untenable and who does not even wish it, concludes his discourse with these words,—

"When the shadow lengthens toward the east, I am content to call it a day and leave the arena forever. This dismissal of the traditional tomorrow seems to have added interest to my work today, greater interest in my students, in my fellow men, in other things that seem worth-while human efforts. For when I die, I will be a long time dead."

After this hopeless negative conclusion of the physiologist came the theologian. Theology in this instance was represented by Dean Shailer Mathews, recognized as one of the outstanding theologians of the country.

IV.

Dr. Mathews stated at the outset that the belief in the continuance of personality after death is forced upon us logically by an understanding of the total world in which we live. If one thinks seriously, sooner or later, one must make up one's mind as to whether or not in the cosmic process of which we are a part, there is any meaning. Each person is thrust into a choice of working hypotheses, "drawn either from the pattern of the machine, or from the pattern of what seems to be the finest product of the cosmic process—yourself—and yourself in the relation to other persons. Of course, you will never get any sense of immortality so long as you think of things in terms of machines—mere mechanisms. But neither will you dare organize your ethics on a mechanistic philosophy. You dare not organize your relations with one another as if you were what a strictly mechanistic conception of life says you are. We must treat one another as more than machines; we must treat one another as though others were like ourselves, self-directing, capable of choosing values, acknowledging things like beauty and honor and faith, and the very act of will. But there is no time-element in those acts."

Did religion invent belief in the continuance of life after death? Is it a self-made weapon in the hands of religious leaders to frighten people into decency by talking about hell, or comfort them by making heaven a sort of reward for earthly struggles and defeats ? The theologian denied this emphatically.

"Religion didn't invent belief in the continuance of life after

death. That came out of the urge of life itself, and this is practically universal. Millions, and hundreds of millions of people, in all grades of culture, have believed themselves immortal. This belief was due to the deeper belief that what had produced personal values was still at work producing personal value. This belief came out in strange ways, for primitive men had no psychological laboratories. They thought in terms of soul and spirit, but still they dared think of personality as worth something in nature and as not ending with death. The development of this belief in personal values gave new thrusts to all life."

What about the future state? The philosopher and the physiologist made the popular conceptions of the future state a target for their wit and persiflage. The theologian insisted that we must not confuse belief in the persistence of personality with pictures of the future.

"As a child I used to believe that I should play a harp forever with a crown on my head. Later I feared I should feel a good deal of ennui before eternity was over. Dr. Harper, when he faced death, as we all have to, tried to reconcile himself to stopping in the midst of an extraordinary career by saying, 'There must be some work for me to do over there.' His idea of heaven was an opportunity to be of service of some sort."

Is the human soul the outcome of the evolutionary process? If so, then there must be in the universe forces capable of producing what they have produced and they must still be operating in our environment. The process still goes on. Personal development through relation with these forces is still going on. "Our faith in the continuance of this process, at least in the case of those who are at one with the personality-producing elements of the total activity, is to the effect that life at our present stage can be better lived on the supposition that the animal and the mechanical aspects of our life, are really lower phases of what we really are becoming. We expect the continuance of those elements of our life which are in adjustment to the personality producing forces of the universe not subject to time or space. We do not allow imperfect conceptions of matters to deprive us of this one tenable world-view.

The ultimate values in life are outside of time. Life is not futile. The qualities which we should further in ourselves are not those which we share with the beast that dies, or the animal that survives in our own body, but rather those of the timeless personality-evolving forces of the universe. "Really, that's what religion looks forward to—a life which will be richer and more self-directed, because not limited by those particular forms of matter in the midst of which we now move, and which we now express; but which will

be conditioned by some other form of eternal force as superior to present forms of matter in human brains as these are superior to the crystal and the atom. We believe personal adjustment with the personality producing forces of the universe will carry the evolution of persons beyond the change in the form of existence which we call death."

Thus ends the symposium. It is of interest to note the role that reason plays in the discussion. Even the protagonists of Immortality ground their views largely on a purely rationalistic basis. There is no appeal to the Bible, and no citation of course of its great statements on Immortality. Those of us who find it self-evident to buttress our belief in Immortality on the Bible as the Word of God may think this rather strange. Yet it is stimulating to see how other minds grope after the truth and seek to apprehend it along other than the traditional theological lines.

In conclusion, permit the writer to quote once more from Dr. Shailer Mathews. The statement was delivered on another and later occasion. It is brief and to the point:

"Whoever believes in God, cannot believe that the divine energy rests content with the production of these peripatetic laboratories we call human. He is not a God of the dead, but of the living; not of the static, but of the becoming."

A MODERN INTERPRETATION OF THE MIRACLES OF JESUS BASED UPON MODERN "LIVES OF JESUS"

By Rev. A. J. Munsterman

More books are written about Jesus of Nazareth than about any other person in history. Each year new books appear upon the market. These new Lives of Jesus are varied in their purpose and aims, due to the great complexity of modern life within Protestantism in recent years, which has furnished a great many different ways in which to portray the figure of Jesus. A new book may make Jesus appear as an authoritative teacher upon modern social problems, or even as a social reformer. The life and death of Jesus has been made the ideal for pacifists and the norm for belligerents. An appeal for recognition as Jesus, a man of affairs, has been made. He is even a model Y. M. C. A. secretary. Then, Jesus has been portrayed as a typical religious mystic, or the other extreme, as a typical modern big-city executive.

Aside from the fact of the definite purpose of the author in writing a Life of Jesus, the modern Life of Jesus reflects certain other factors. First of all, the author reveals his knowledge of the source material. The second thing the writer discloses is his acquaintance with the results of modern critical study; thirdly, his ability to use and adapt the scientific results in correct perspective to his purpose in writing the book; fourthly, the writer gives directly or indirectly, the emphasis or interest in the choice of subject or problems studied in the life of Jesus. And finally, the modern books express the strength and weakness of the current views and interpretations of Jesus' life and its problems.

The modern Lives of Jesus have many points of strength and some paramount points of weakness. The discovery of a note of weakness in the treatment of the subject of the Miracles of Jesus has moved the present writer to choose this subject for further study. Another student of the books upon the life of Jesus would probably find a different challenging problem for further study.

The method of approach is that af an open minded, with no ax to grind. The results of the study are classified for clarity, after the reading of many books upon the subject and relative subjects.

What Is a Miracle?

Generally speaking, the miracles found in the sources are signs or wonders done by Jesus in his ministry, which impressed the reader as unusual or extraordinary events. To the Semitic mind everything had to be explained or disclosed. The common idea of

miracle was as a manifestation of Divine power. More detailed definitions will be given later in the article.

What Jesus Thought of the Miracles

The practical question next to consider briefly is, what Jesus thought of the miracles. The guiding principle, I believe, was laid down by Jesus in the temptation in the wilderness. The principles decided upon there were adhered to throughout his ministry. In the wilderness Jesus chose a definite course of action. He decided never to use power for personal advantage; never to work miracles for mere display, self-assertion or self-preservation. This is a distinctly new note in history. Jesus never uses external evidence to establish his cause or reveal what kind of Messiah he was. The authority of Jesus' message was not attested by signs and miracles, but the appeal of his message upon the conscience of the hearers. Jesus believed himself to possess power to work miracles, Mark 2: 9. The temptation experience presupposes supernatural powers, and Jesus could have used them, had he willed to do so. This note is sustained throughout the life of Jesus, for example, in Matthew 26: 33, he could call twelve legions of angels to his assistance. Jesus possessed a unique insight into human nature, and had a unique grasp into the cosmic laws of nature. The emphasis of Jesus' ministry was upon teaching and not upon the signs or wonders. He adds an original feature to his work that he asks them to remain quiet about his healings. He desires to correct current views of miracles and current ideas of the Messiah, who is supposed to be endowed with supernatural powers.

The reason that Jesus worked miracles was out of pity and love, to relieve suffering. "Being moved with compassion," is the commonest way in which Jesus' motive is described. Kent states: "Viewed in the broad perspective of history, it is incredible that a teacher and lover of men like Jesus could have lived and worked in the Galilee of his day and not healed men's bodies and minds, as well as their souls."

The Effect of the Miracles

The effect of the miracles of Jesus was that the witnesses believed in his wondrous works. The disciples believed in his power to do miracles. The scribes never denied that he performed miracles, but they attributed them to an unclean spirit, precisely as did the Talmud, or else they asserted that "he hath Beelzebub," Mark 3: 22, "and by the prince of the devils did he cast out devils." Jesus had a great reputation as a healer of men's bodies. It was a problem for Jesus not to allow himself to become a "Miracle Man." Jesus' power to heal aided him often in his work in that it estab-

lished a basis of gratitude and friendship upon which he could work for spiritual ends. The miracles influenced Jesus' thought and method of his work. A miracle and a parable may stand side by side as a double enforcement of the same lesson. It is interesting to note the little emphasis placed upon the miracles by the book of Acts. The book of Acts only mentions it in one verse. Paul's silence on the miracles of Jesus is significant. Paul thought of the miracles as merely incidental and not essential to Jesus' work, and Paul does not use them to interpret Jesus' character or his mission to the world.

The First Critical Lives of Jesus

The appearance of critical Lives of Jesus stimulated and encouraged scholars in this field to further study and writing. The modern deluge of books upon Jesus had its impetus in Germany by Strauss, by Renan in France, and by the appearance of Ecce Homo in England.

To the catholic mind Jesus still remains the Jesus of art and ritual. Thus no books of catholic scholarship were used. Papini and Miro have no concern with historical criticism and are mostly pious fiction and tradition.

The types referred to in the introduction to this study are also excluded, because they are passing like new fads and are not the result of historical study based upon a critical sense.

The Apologetic Life of Jesus

The oldest type of study is the apologetic Life of Jesus. It is more or less mechanically a weaving together of all four of the gospel accounts. Contradictions and discrepancies are explained away. The adequate test of historicity of an event is canonicity. Many features of traditionalism are still preserved. The aim of the writer is mainly christological. Examples of this type were used in this study. Among the older ones, Smith, "The Days of His Flesh," 1910, is still used. A more recent one is Headlam's, "The Life and Teaching of Jesus," 1923. A very recent one must be put in this class, and is, "The Christ We Know," by Fiske, 1927. A later and more scholarly edition is Fiske and Easton: "The Real Jesus." The most recent one is Basil Mathews,' which will, no doubt, have a wide reading.

Smith's, "The Days of His Flesh," will long remain on the minister's shelf as a quick reference for the older generally accepted historical setting of the miracles. It is very suggestive for expository preaching. The book gives the impression that there are no problems connected with the life of Jesus for the modern scholar. It represents the older view that the miracles serve to inaugurate

the ministry of Jesus and to glorify the Messiah. When things are difficult to interpret, the old way of interpretation is used, namely, the symbolic or allegory. This method is unpopular today. A recent book using the allegorical method is Lloyd C. Douglas: "Those Disturbing Miracles".

Headlam places more emphasis upon the teaching of Jesus than upon the miracles. Here we see a transition of the apologetic group. The miracles were the translation of Jesus' gospel into life. "A miracle means really the supremacy of the spiritual forces of the world to an extraordinary marked degree over the material." The miracles of the gospels harmonize with the picture in which they have their setting. The book is moderate and not reactionary in its point of view.

The book by Fiske appeared in 1927, and an enlarged and more critical edition of the same book was published in 1929 with Prof. Easton as co-author. In the first book three chapters, and in the last book only one chapter are given to the subject of miracles. Jesus had a magnetic personality. This is in regard to the demon possessed. Others with a magnetic personality can influence the sick. "A miracle is not a violation of law; it is something brought about in obedience to a law which we have not yet discovered." The problem in Jesus' ministry was, not to over-emphasize the healing ministry.

The Middle Critical Period

The second type may be called the middle critical period. One of the outstanding features is a rewritten account of the Life of Jesus on the basis of 19th Century literary criticism. The outstanding effort in this direction is Holtzmann, "Life of Jesus," 1904. The Gospel of Mark is the basis for his historical reconstruction of Jesus' life and teaching. The Gospel of John is set aside as practically worthless.

Holtzmann's, "Life of Jesus," may be regarded as one of the authorities of many liberal preachers. Jesus was able to help by the power of a personality possessed of strong assurance and unshaken confidence in its own success. Jesus was moved by an active will to help. He doe not present conjectures where the evidence is not sufficient. In the feeding of the five thousand, he does not think that the number is historical. For the busy minister I would recommend the suggestive and yet critical book of Shafto: "The Wonders of the Kingdom," to be studied along with Holtzmann.

Another type of this middle critical period was showing a deference especially for the Logia. This makes the gospel of Mark secondary. A book used which gives evidence of being the afterfruit of this theory is Gilbert's: "Student's Life of Jesus." One

thing must be said with the same breath and that is that the book in its interpretation of events is more of the apologetic type, but its use of the sources would put it into this class. One may see the full transition to the critical school in Gilbert's other book, "Jesus," where a different emphasis is given.

Gilbert's book would not impress the modern student with extreme liberal views. When a miracle is difficult to explain, he brings in his theology. The miraculous draught of fishes was not needed, according to Gilbert. Because we are so far removed from the times of Jesus, miracles are taken as a matter of fact. This treatment will appeal to a mind which accepts things in faith alone, without much inquiring into the matter.

Jesus, the Teacher of Moral and Spiritual Idealism

With the appearance of Harnack's lectures, "What is Christianity," in 1900, there emerged a new interest in Jesus. He says that Jesus is the teacher of moral and spiritual idealism. The central messages are the Fatherhood of God and the Brotherhood of Man. Jesus has the value of God for us; this is the Ritschlian tendency of theology. Three books of this type are: Barton, "Jesus of Nazareth"; Bosworth, "Life and Teaching of Jesus"; and Kent, "The Life and Teachings of Jesus." However, these books are different from one another in method, aim and style. Their explanations of the stated miracles vary greatly.

Barton's, "Jesus of Nazareth," has had a wide reading and use as a text book. The author gives the impression that the miracles are easy. Of the books studied, Barton is one of the weakest, and leaves little conviction to the reader upon the subject. An example: The young man at Nain was not dead, but in a coma, and therefore could easily be resuscitated.

Like Barton, Bosworth thinks the boy is not dead. Because Bosworth has taken as his task a life and teaching of Jesus in one volume, he passes by some of the miracles, although he faces them more seriously than Barton does. There is a fine note of reverence in the book. He emphasizes the element of prayer is Jesus' working of miracles. He portrays that the miracles of Jesus had a distinct purpose, a lesson to draw from. He admits that Jesus had supernatural power in his ministry, nor does he leave out the matter of faith in the healer and the healed.

Kent is apt to say what many interpreters say about a certain event, rather than what he himself has to say. This gives the idea of a compilation of views instead of his own views, after a critical study. For the size of the book, the miracles are treated in a fine spirit. He states, "A miracle is a phenomenon not explained by

known natural laws." He pleads for a sympathetic attitude towards the conservative who contends that his faith will stand or fall with the miracles.

The Apocalyptic Hope and Literary Criticism

Literary criticism was supplemented by a study of later Jewish books which had a striking similarity in the hope in an early end to the present age, and the teaching of Jesus relative to the inauguration of a new kingdom of God. The imagery in the Gospel of Mark is made the basis of this view. This view was championed by Sanday in, "Outline of the Life of Christ," and more so in "The Life of Christ in Recent Research," which appeared in 1907. This view was the dominant interest among critical scholars until attention was diverted into other channels by the World War of 1914. Then follows the kind of books that are referred to in the introduction. A recent book has taken up this view again. It is: "The Historical Life of Christ," by Warschauer.

Sanday, in the "Outline of the Life of Christ" does not treat many of the miracles, but in the "Life of Christ in Recent Research," he has a noteworthy chapter on miracles. It is one of the finest articles on the miracles of Jesus that I know. "A miracle is not really a breach of the order of nature; it is only an apparent breach of the laws we know, in obedience to other and higher laws that we do not know." With Holtzmann and Kent, Sanday has the best outlined and most reasonable study of the miracles of any of the books studied.

Warschauer's is a very interesting book. The book is based on excellent scholarship and will prove helpful to the minister on many subjects. We can best understand the apocalyptic viewpoint of the author by stating his interpretation of the feeding of the 5000. He states that Jesus had not long arrived at the conviction that he was indeed the Messiah. Bound up with the conception of the Messiah-ship was that of the Messianic supper, the great banquet to be celebrated in the coming Kingdom, when the faithful should eat and drink at the Messiah's table. There was little food at hand. He gave each of them a fragment, after blessing it—not with a view of satisfying their physical hunger, for these folk were not starving—but distinctly as a symbolic act, prompted by the eschatological form in which the Messianic beliefs of the period were clothed. The feeding of the multitudes is quite simply the Lord's Supper by the lake-side; and the Lord's Supper is a symbolic representation of the Messianic meal to be partaken of in the Kingdom.

The basis for such an explanation was given first by Albert Schweitzer; he puts forth a view of his own that is extremely in-

teresting. The explanation has been adopted by others in full and in part. In this miracle everything is historical, except the concluding remark, that they were all filled. Jesus caused the food which he and his disciples had with them, to be distributed among the multitude, so that everyone of them received a little, after he had first pronounced a thanksgiving over it. The significance lies in the thanksgiving, and in the fact that they received food consecrated by him. As he is the coming Messiah, this meal, without their knowing it, becomes the Messianic meal.

The Work of a Jewish Scholar

Jewish scholars have also interested themselves in the Life of Jesus. Their interest has been Jesus' relation to the Palestinian environment. The relation of Jesus to the Pharisees has been critically examined. These Jewish scholars are actuated by genuine scholarly ideals and manifest a high appreciation of Jesus' place in the line of Jewish religious prophets and teachers. A book of this type is included in our study. It is Klausner's, "Jesus of Nazareth, His Times, Life and Teaching."

Klausner states that the reason for Jesus' performing miracles is a desire to fulfill some statement in the Old Testament, Isaiah 35: 5-6, or to imitate some prophet. Since Jesus took the place of John the Baptist, who was regarded as Elijah, therefore Jesus must perform miracles as did Elijah and his disciple, Elisha. This view is held by hardly any of the other books. Some of the poetical descriptions were transformed into miracles by the disciples. This book is very suggestive and worthy of study in stating the position of the Semitic mind. Some of the miracles were only illusions and not a fact, as, for example. Jesus walking on the sea. However, he consents that Jesus had a great power of suggestion in curing. In regard to the healing of the Centurion's servant, he thinks it is of dubious authenticity. Jesus only heals one non-Jew, the daughter of the Canaanitish woman; but to the Canaanitish woman he uses such harsh words that the ears of the most chauvinistic Jew must burn at them. The stilling of the tempest has nothing miraculous in it, but only appears so to the disciples. Owing to the fear of the disciples, they awaken Jesus, who tells them to trust in God and not be "of little faith"; then the wind falls and the sea becomes calm again. The Sea of Galilee frequently becomes rough suddenly and as suddenly becomes calm again. Dr. Klausner witnessed such a change while on the sea in the Spring of 1912. Yet for the Galilean fishermen, with their craving for marvels, it was a miracle which Jesus had performed. Jesus had some mystical and secret force which still remains a secret to us. I believe a book like Klausner ought to encourage scholars to a new study of the

problem. The book is written in a fine, sympathetic way, but stresses other phases of the life of Jesus much more than the miraculous.

The Environmental Approach

The present trend in some quarters is not only to place emphasis upon the actual environment in which Jesus lived, but the social environment of the writers of the source material are studied. The norm is that literary criticism is tested by social conditions. A recent exponent of this view is S. J. Case's book, "Jesus".

The author states that "everywhere throughout the gospels one is led to believe that confidence in his ability to perform miracles was an intrinsic element in the religious experience of Jesus." The author gives a new reason why the life of Jesus is overlaid with stories of the miraculous. The reason was to meet the competition in the Gentile mission fields against rival faiths that claimed to be media of divine healing. It had to offer the people a new religion with full supernatural equipment. In the ultimate, the Deity and not the miracle worker, was the real hero. Supernaturalism was the commonly accepted mode of thought prevalent among Gentile and Jew. To the early Christians in their efforts to compete, they called upon the powerful name of the Risen Christ. The author states further, that "a continuous serious of marvelous deeds, such as are spread upon the pages of the gospels, finds no suitable place in the manner of life becoming a preacher of reform in Israel." This position is not held by any of the other writers, except a leaning towards it by the apocalyptic type of which Case is an exponent. I believe that this magnifying is way out of proportion and of small element in the picture.

Of the literary Lives of Jesus, the best are Bowie, "The Master" and Murray: "Jesus—Man of Genius." Both are enjoying a wide reading.

Results of This Study

Harnack says: "Much that was formerly rejected has been reestablished on a close examination, and in the light of comprehensive experience. Who, in these days, for example, would make such short work of the miraculous cures in the gospels as was the custom of scholars formerly?" Part of this statement is true, but still much remains to be done on the part of scholars in this field.

The latest and most exhaustive treatment of miracles is C. J. Wright: "Miracles in History and in Modern Thought." Chapter 6 discusses the gospel miracles. The author makes his approach through science and one detects that he is too cautious at times. Since New Testament scholarship has become so specialized and the specialist always sees new possibilities and unsolved problems, therefore new books on the miracles are not forthcoming. Then,

too, the emphasis today is more upon other phases of Jesus, such as his teaching and his personality.

Thrown into the crucible of historical criticism, the good majority of the gospel miracles emerge unscathed. This is true of the miracles which are the expression of Jesus' love and compassion. It is the miracle stories cited of the evangelists to illustrate his power over natural forces that often fail to meet the tests of the critical historian.

Medical science would have no difficulty in admitting a large class of miracles of healing. This has been re-enforced by studies in the personality of Jesus. The work done in the fields of psychology has proven helpful. But it must be remembered that psychology does not explain all. This is the mistake of some writers in this field. Religion always uses the school of psychology that is in vogue. Since these schools change, therefore the interpretation of certain miracles, from the psychological standpoint, will change from time to time. Micklem's, "Miracles and the New Psychology," is the best book from this angle. It is a very suggestive book for the student interested in psychology.

Jesus shared largely the views of his contemporaries. He could not work or think in any other way. We must not impose our pre-suppositions upon the first Christians, which would do violence to their convictions. A question that is open to us for discussion is the more exact analysis of the sense in which we, at the present day are to describe them as miracles. The gospel writers were more concerned with the result than with the process. The miracles of Jesus cannot be eliminated from his ministry, for a correct picture of his life.

Since a goodly number of miracles comprise the gospel lessons of the church year, the minister is confronted with the problem of something suggestive in the way of an homiletical approach to the miracles of Jesus. The best book considered is George H. Hubbard, "The Spiritual Messages of the Miracles," Pilgrim Press. It contains 40 chapters that are stimulating and afford interesting material. The subjects given the various miracles are pointed, brief and attention arresting for the modern age. Many will, no doubt, still find help in the books of Taylor, Trench and Steinmeyer.

I believe that many would ascribe to the position of Schweitzer as their position: "Many a loyal Christian's attitude is, that he accepts the narrative of miracles and of the miraculous as they stand, but with a note of interrogation. This note of interrogation does not touch the essence of the matter. We believe that virtue went forth from the person and the presence of the Lord. But it is another to adjust exactly our conception of the mode in which it

went forth to language that took shape more than eighteen centuries ago, under conditions of thought and experience very different from our own."

We cannot say today that the problem of the miracles is solved. There still remains an unexplained element in the miracles. Each generation of scholars will have more light to throw upon the subject, but my guess is that it will never be fully explained. This statement probably sounds unscientific, but my reason is this: The New Testament writers did not know what actually happened in an historical way; then how can we? But we should not give up in despair, but seek to know as much as possible. The more we know about the problems of Jesus, the more we will know the historical Jesus.

The modern liberal position is that one may accept as credible every story of the miracles of Jesus, and yet not regard any of them as essential to a competent faith in Christ. However, this is not true of the traditionalist position, for the miracles are an integral part of their faith.

Dr. Robbins, formerly Dean of General Theological Seminary, says that the word "miracle" has done more to introduce confusion into Christian evidences than any other; and Sanday said, "When we find the definition for which we are seeking, the miraculous will no longer be a problem." Lyman Abbott, in his book, "The Theology of an Evolutionist," says: "A miracle is not a manifestation of an unusual power, but an unusual manifestation of a continuous power." A miracle is an event, and the law or cause producing it, we do not as yet understand. Of all the definitions read, I like the one given by Sanday in, "The Life of Christ in Recent Research: "A miracle is not really a breach of the order of nature; it is only an apparent breach of laws that we know, in obedience to other and higher laws that we do not know.

Conclusion

By the miracles, Jesus set an example for his followers throughout all the ages. Under the influence of Christianity there were established dispensaries and hospitals and asylums throughout the civilized world. Then through the heroic effort of medical missionaries, help and healing is brought to thousands suffering. New emphasis is also being placed upon the "Cure of Souls" from a scientific standpoint, with Jesus as the Master Teacher and the Great Physician.

SERMON SKETCHES

FRED C. SCHWEINFURTH

Topic: *Christian Fellowship in Industry (Labor Sunday).*

Text: "Shall two walk together, except they have agreed? Amos 3: 3.

Introduction: Amos has just concluded his general arraignment of Northern Israel (Chap. 1 and 2), and in justification of his message he points his hearers, in a series of questions to the law of cause and effect. In the first of these questions, our text, Amos at the same time gives expression to the fundamental law that in order to have concord, harmony, fellowship between individuals, groups, nations, etc., there must be agreement. The present world discord, the unrest in society, the economic debacle of our time, largely a result of a maladjusted order of society at the basis of which is a system of production and distribution, in which there is no fellowship.

1. Chief Characteristic of the present industrial situation. Industry characterized by discontent, conflict, continual warfare. Hostile groups of the vested few and the unpossessing masses, employers and workers. On the one side, capital, which owns and controls the tools of industry, stubbornly resisting any attempt to change the status quo. On the other side, labor, struggling to regain its unpossessed possessions, and to share ever more and more in the ownership and management of industry. Perpetual conflict, resulting in strikes, lockouts, unemployment, etc.

2. Christian fellowship in industry demands agreement on, a) regard for human personality, life above things; substitution of cooperation for competition; a new motive for industry, "service" instead of "profit"; a partnership in industry in which each man shall have a just share of the products of his hands, or brain. In short the application of Jesus' principles of brotherliness, fair play and justice.

Conclusion: To Christianize industry the real problem confronting mankind today. Industry the great modern mission field. It is in industry where the most stubborn resistance to Christian faith and idealism is being put forth. Christianity must be vindicated and its supremacy established in industry, if industrial antipathy and conflict are ever to give place to industrial fellowship. Is a more Christian industrial order possible? It is the faith of a modern Christian that Christianity can bring to pass a more fraternal industrial order. That is our passionate hope and to the realization of that hope we must give ourselves.

Topic: *The Value of Early Training. (Enlistment Day)*

Text: 2 Tim. 3: 15. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Introduction: If one were to test the audience by asking those who made their decision for Christ at different periods of life to stand, one would discover that the majority accepted Christ as their Saviour in the early adolescent period. If one were to ask how many in the audience came to Christ from Christian homes, possibly the entire audience would rise in answer. From this we may deduce the "Value of Early Christian Training," as suggested by the text. Timothy's position ideal. Noble grandmother, good parents, the apostle Paul as teacher and the Word of God, the spiritual food. We decry the fact that so many of our youth drift away from the Church and the Saviour. It is easy to win them, but to hold them is the challenge. To offset this tendency to drift on the part of youth:

1. Let the home be right. Would that every child had the same heritage as that of Timothy. Fathers and mothers after God's own heart. Memory of a Christian home, in which prayer, Bible reading, and consistent Christian living were its characteristic marks. The abiding influence of such a home upon the life of the growing child. Earliest impressions most lasting in the formulation of Christian character. Let the home be right adn the army of young people moving away from the Church School, the Church and the Master will be called to a halt.

2. Let the Church School be true. Let its educational program be centered about Christ and the Christian way of life. Give us well-equipped, consecrated teachers and leaders, who, "Learn to live Him—Teach to give Him." Let them do the work of an evangelist, pointing their scholars to a decision for Christ. "Whoever teaches a child religion will determine the fate of the world more than any other." The influence and memory of a consecrated and consistent Christian teacher will hold our youth for Christ and His church.

3. Let us teach the children the Bible. Not its facts, so much, its history, geography, etc., as its message. God's word of salvation and more abundant life for this world and the world to come. Too many children have the wrong idea of the Bible. If they could know God's word as it is, seeing Him chief among ten thousand and understanding what it means to serve Him, they would not drift. Present the value of catechetical instruction, leading to confirmation. Appeal to the cooperation of parents and Church-school teachers toward winning and holding the child.

Conclusion: The peril attendant upon the spiritual neglect of

childhood. The seed plot of immorality, crime, social unrest and anarchy. "Spiritual illiteracy, the forerunner of moral bankruptcy and national decay." Pray and work to save America from this peril.

Topic: *The Quest of the Best. (Young People's Day.)*

Text: Proverbs 11: 27a. "He that diligently seeketh good procureth favor."

Introduction: The story of Sir Galahad and his quest of the Holy Grail. Three things to note and emphasize in the story: his self-mastery, his helpfulness to others, his spiritual quest. The quest of the best. How like Sir Galahad the better part of youth today and ought all youth be. Youth and quest synonymous. Youth ever seeking new knowledge, experiences, adventures, territories, and perchance a greater God. Many things a part of the best in life, but call attention to three as exemplified in life of Sir Galahad, more especially the Galilean youth, Jesus Christ.

1. Say: "I will be a searcher for my inner best self." Meaning the achievement of self-hood, inner reserve, control, strength, determining one's course, conduct and environment. To achieve self-hood there must be self-mastery. This essential to life's highest development, greatest happiness and true personality. Be free, be frank, but not a fool. Be the master of your soul.

2. Say: "I will be a searcher for helpfulness to others. "Sir Galahad, Jesus mission of helpfulness, doing good, raising his voice against wrongs, injustice and oppression. Challenge to enter with him into the service of humanity, proomtion of a better and happier world. Everywhere people need help, personalities oppressed, social good thwarted, much in the world that needs righting. Parable of the last Judgment. Toiling for humanity for Christ.

3. Say: "I will be a searcher for new experiences of God. Higher spiritual values. Religious faith essential to ezstful, purposeful and meaningful living. "Life's satisfactions depend upon one's religious philosophy." Project yourselves into the eternal and infinite scheme of things. Start with what you know of God and in time God will reveal more of himself to you. You will find him to be, as the Master did, the source of light and love and life that can lift the soul to the greatest heights.

Conclusion: Seek: for realization of your personality, for a technique of losing yourself in the doing of a great social task, for a greater God than man has yet discovered. Seek to understand God's purpose and plan for this world and man. Then pray for strength to cooperate with God in accomplishing his plan. That is the Quest of the Best, and he that diligently seeketh good procureth the favor of God and man.

Topic: *Life's Consecration.*

Text: Romans 12: 1. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Introduction: One central law underlying and governing a true Christian life is, that one must die to live. We cannot save ourselves and at the same time make anything worthy of our lives, be in any deep and true sense an honor to God and a blessing to the world. The altar stands in the foreground of every life and can be passed by only at the cost of all that is noblest and best. All the practical side of religion, therefore, is to be found in this exhor tation of St. Paul. Text.

1. We are to present our bodies a sacrifice to God. A sacrifice is something given to God to be his altogether and forever. When once given cannot take it back anymore. We cannot be God's today and our own tomorrow. If we become his at all in a sacrifice, which he accepts we are his always.

How can we present our bodies as a sacrifice? Make a complete surrender of self, heart, will and powers to God. Absolute obedience to him is consecration. It is easier to talk and work for God than give ourselves to him. But the life must be first, else the largest gifts and services we make are not acceptable to him.

2. We are to present our bodies as living sacrifice in contrast to dead sacrifices of Jewish rites. Ancient slain sacrifices symbolical of worshippers own life. We are to lay ourselves living not dead on the altar. Living sacrifice is that in which, though the natural life is not lost, a new life of holiness, purpose and passion is gained. God does not want us to die for him, but to live for him, wants activities and energies of body, mind and spirit, consecrated to his service. Includes all of life, tasks, duties, relationships, work, business, politics, social life, amusements. We are to be God's in every part and every phase of our life, wherever we go, whatever we do.

3. In presenting our bodies as a living sacrifice there is great reward. Setting it apart for service to God and our fellowmen consecrates it, makes it holy and acceptable to him. The knowledge of his gracious acceptance should enable us to do better, truer and nobler work.

Conclusion: Get the matter of consecration down out of the clouds into the region of actual common every-day life. Consecration suggested by text not an exalted state, but one that meets life's actual duties, tasks, struggles, etc., and falters not in obedience to God's will and follows Christ wherever he leads. No other consecration is well-pleasing to God.

Topic: *"Who Is on the Lord's Side? (Rally Sunday)*

Text: Exodus 32: 26. "Who is on the Lord's side? Let him come to me."

Introduction: Give the setting of the text. Moses' absence from the camp. Aaron's capitulation to the demands of the children of Israel. Their apostasy, the golden calf, the immoral revelry, Moses' return and anger, his challenge, text. An excellent rally call to the Church.

1. The text implies a conflict. Israel in rebellion to Almighty God. The Kingdom of evil versus the Kingdom of God, the forces of unrighteousness versus the forces of righteousness, immorality versus morality, etc. Age-old conflict. Began in garden of Eden, still waging in our present day, will continue to wage until good and God come forth from the fray as victors.

2. A conflict implies sides. Israel must be for Jehovah or against him. In most matters we are required to take sides. Especially true in the conflict between right and wrong, the Kingdom of good and the Kingdom of evil. Whether we like it or not, we must take one side or the other. No compromise, no neutrality, no place for Mr. Sit-on-the-Fence in this battle of the ages. Man forced to declare his affiliation. He who is not for God and Christ, is against them. Not to be on the Lord's side, is to be on the side of the enemy. On whose side are you? Where do you stand? Avow your allegiance. Show your colors, then on with the conflict.

3. What is implied in being on the Lord's side? A forsaking of the opposite side. Have done with sin, right-about face, stop undermining the forces of righteousness, by your indifferent, careless, lukewarm attitude. Openly and courageously espouse God and His cause. Put on the whole armor of God and go forth following Christ the intrepid captain of salvation as He leads his forces into conflict with the hosts of wickedness in high and low places. Dedicate all to the Master's service and the advancement of the Kingdom of God among men.

4. Are the demands too great? The call is to danger, militant and strenuous Christianity. But think of the advantage, glory and honor of being on the Lord's side. The prophets, Jesus, Paul, the finest spirits of history have been on the Lord's side. It is the side of Christ, righteousness and peace. It is the side that will ultimately be crowned with victory. God wills it so and man in his better state and moments wants it so.

Conclusion Catch the challenge of the song: "Fierce may be the conflict, etc., and with fervor and joy give back the refrain: "Joyfully enlisting, By thy grace divine—We are on the Lord's side, Saviour we are thine."

Topic: *"Breaking Down Fences."*

Text: John 4: 9. "The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, asketh drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)"

Introduction: The exhausted Christ resting by the side of Jacob's well. The departure of the disciples. The appearance of the Samaritan woman. The conversation between Jesus and the woman. We discern in it the true spirit and mission of Christ. He came to break down the fences, the walls of partition that separate men from their brothers and keep them from realizing their oneness under the Fatherhood of God.

1. Jesus dealing with the Samaritan woman. Note the fences falling, the walls crumbling.

a) He oversteps the customs of his sex. He is found speaking to a woman in public, at that a woman whose character is none too good. He breaks down the fence of conventionality.

b) He oversteps the narrow racial and nationalistic boundary of Hebrew prejudice and race pride. He takes the straight course through Samaria. His appeal to the woman for water based upon their common humanity. His offer of living water a revelation of God's attitude those outside the boundaries of the chosen people.

c) He breaks down the fence of creedal and religious distinctions. God cannot be localized. Worshiping in spirit and truth is life. Life is living and walking with God and your fellowmen in right relation. A child of the Father doing the will of the Father, that's real religion.

2. Jesus dealing with the woman a challenge to our present day Christianity. The same walls of partition still exist. We are constantly building them and never think of tearing them down. Fences of conventionality, custom, class, race, nationality, creed, etc. These are the things that are wrong and stand in the way of the Kingdom's coming. Until these fences fall, men and the world shall not know the more abundant life.

That is what Jesus came to do. Eph. 2: 14. Col. 3: 11. In the Son of Man all enmity, distinctions, inhumanity of man to his fellowman ceases. One who is imbued with the spirit of Christ is saved from all spirit of class, caste fanaticism and prejudice.

3. To break down these fences, to crush these walls of partition, that is our task as Christians. The only vital gospel of life and peace, is the gospel that seeks to bring to pass the conscious solidarity of the human race. The only true leveling spirit is the spirit of Christ. Have we that gospel? Have we that spirit? By our fruits shall it be known.

Topic: *"The Larger Christian Life."*

Text: Psalm 18: 19a. "He brought me forth also into a large place."

Introduction: These words of David expressive of testimony. God actually had done this thing for David. At first, a mere shepherd lad, obscure, conscious, but dimly of his own capacities, shut up to small things and small thoughts. Then God began his work with David, until he came to the consciousness that he was a free man living in a large place. A proof of the fact that the real Christian life is large.

1. We are all passionate lovers of liberty. We seek room, we want a place in which we may expand and broaden. Does Christianity cramp and narrow life? It may, if we accept it only as a negative religion, a system of don'ts and outward observances, rather than a matter of conduct and inward happiness. The gospel is a call out of littleness, pettiness and insignificant things into the sweep of great thoughts and forces and to a wide horizon of limitless possibilities.

a) Every child of God is brought into a large place, but many persist in living narrow lives in a large place. To be free and not to know it is tragic and pathetic. Why let circumstances narrow it? Jesus never permitted Nazareth to give the measure of his life, to put its littleness upon him. The one man upon whom there were no limitations whatever of race, circumstance, or of character, was a mere villager who toiled for bread.

b) Not given to many to live in great scenes and to be a part of great transactions. Life to many a round of small cares and duties. But Jesus lived in narrower circumstances than do we. Modern science and invention bring largeness of life to the remotest of us. But these things of little meaning to us if we live not our life with God. People living without God, living in a small and narrow place. Largeness of the Christian life determined by what we are, not by what we do, or the circumstances under which we live. A life lived in fellowship with great things—the things of God, will come into its own.

2. How may we live the larger Christian life?

a) Put your life into the hand and under the great blessing of Almighty God.

b) Live the Christian life in the sense of its great truths. Children and heirs of God by faith in Christ Jesus. Live as a child of God in accordance with his will. Consider your estate. "For all things are yours and ye are Christ's and Christ is God's."

Conclusion: Challenge of the text. Defy circumstances, obscurity, menial tasks and duties and conditions to narrow, dwarf and circumscribe your life. Let it be lifted by the consciousness

of divine sonship and fellowship. That is the secret of the larger Christian Life. It brought David forth to a large place. It will do the same for you.

Topic: *"When a Man Turns Aside."*

Text: Exodus 3: 3. "And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt."

Introduction: Moses' exile in Midian. Forty years a shepherd of Jethro's flock. The phenomenon of the burning, yet unconsumed bush. Moses paused, turned aside to see the great sight, and when he did so, he entered upon transition of his career. It marked the beginning of his work as an emancipator. He found God, himself and his work.

1. Moses kept alive his sense of wonder. The loss of wonder and the urgency of the rebirth of wonder on the part of the children of God. Pity the man who has lost sense of wonder, who has become so saturated, satiated with things physical that he can no longer experience the thrill. The soul that has lost sense of wonder a dry soul, the soul that has lost reverence, becomes profane. The psalmist, Jesus, Paul, never lost sense of wonder. A wondering soul always finds an outlet. Souls under the spell of some great wonder see eternity.

2. Moses turned aside, he asks "why?" There was in him the spirit of inquiry. The need of turning aside. Slaves of schedules, victims of monotonous routine, live by the clock. The result is that we are apt to lose our individuality, become metallic, empty, mediocre, unimpressive. Need of turning aside to get new inspiration, etc. How easy the barren seasons come and how long they stay. Need to turn aside to get proper perspective. When close up on painting we lose sense of color, become lost in details, lose sense of proportion. Need to step away from work, only relief from petty annoyances.

3. When Moses turned aside he heard God calling. What did God say? "I am God" etc. Ex. 3: 6-12. Uncover here a rich deposit. Let us analyze, assess and appropriate it.

a) Moses has a first hand experience of God. Hitherto, a hearsay God, now a God experience. A new, fresh revelation, of understanding, appreciation. He now becomes sure of God; basic in life of any man who proposes a gigantic program of any kind.

b) God knows, cares, must do something to help his people.

c) He will do it through man who is willing to cooperate with him. This calls for the surrender of all the areas of life. The unsurrendered area is what brings us down to defeat.

d) Moses has the assurance of God's presence and help.

Topic: *"The Primary Mission of the Church." (Reformation Sunday)*

Text: Matthew 6: 33a. "Seek ye first his kingdom and his righteousness."

Introduction: The church of Christ coming in for no little amount of criticism and judgment in these days. Let us face the facts and be honest enough to admit that all is not well with the church. There is little of the vigorous, vital, aggressive, militant, strenuous life about it that marked its earlier days. Suffering from a strange malady brought on by an overdose of material prosperity on the one hand and a dire poverty of the spirit on the other. But future condition and outlook of church not altogether hopeless. May yet regain something, if not all of lost radiance, influence and power, if it will understand the modern world and set itself to the task of seeking first the Kingdom of God and his righteousness.

1. Two basic facts underlying the message and mission of church, to which it must give heed and emphasis, lest letting them slip it fail in its mission.

a) The fact of sin, the reality of human sin. Sin still abounds everywhere, as real today as it ever was. Personal sin, that spiritual disease afflicting the body, mind and soul of the individual, eventually destroying whole nature of man. Social sin, springing from the selfishness of human heart, resulting in inhumanity of man to his fellowman, ungodly social conditions as child labor, unjust wages, poor housing, industrial inequity, etc. The church must face fact of sin, personal and social sin and make it pierce consciences of men.

b) The fact of the Saviour. Neither science, psychology, culture, nor civilization can save man and society. Only by and through an active, living faith in a living, objective Saviour, Jesus Christ is salvation to be found. Christ the all sufficient Saviour for the individual and society.

c) To bring these two facts together, to work with God in getting his gospel known, press his claims on individual and society, make his will dominant in life relationships, to establish his Kingdom among men, primary mission of Church.

2. In achieving supreme objective of establishing Kingdom, church must aim first at relating the gospel to need and aspirations of individual. Win him to Christ. Regenerated lives, lives spiritually reborn furnish key to social redemption. Plea for more aggressive evangelism with lay participation. Challenge the individual to dedicate his new found life to the higher uses of seeking the kingdom.

3. In achieving supreme objective of establishing kingdom,

the church must aim at redemption of society. Must lead a ceaseless crusade in behalf of world fit to live in, concerned about all conditions undor which men live, and throw the full weight of its influence and power in back of such constructive enterprises and legislation as will make for a more Christian order of men among men.

Conclusion: Let the church spend itself in fulfilment of its primary mission and the world will cease to say that its days are numbered. Let it not seek its own glory, but lose itself in seeking first the Kingdom of God and it may be that the living Lord will yet present to himself a glorious church, not having spot or wrinkle or any such thing, holy and without blemish.

CHRISTIAN SCIENCE

Von Prof. Dr. R. H. Grützmacher.

Die bisher behandelten modernen Heilsbotschaften: Spiritismus und Okkultismus, Theosophie und Anthroposophie, Mazdaznan haben ihre letzte Wurzel in primitiv-naturhaften oder östlich indischen und persischen Geisteshaltungen und Religionen. Sie haben nur nachträglich einige christliche Elemente aufzunehmen versucht. Ihr außerkirchlicher, ja außerchristlicher Charakter konnte darum kaum bezweifelt werden. Dagegen hat eine weitere beachtenswerte Bewegung der Gegenwart den Anspruch erhoben, aus dem Christentum erwachsen zu sein. Sie hat das schon in ihrem Namen ausgedrückt: Christian Science. Wir sind darum genötigt, bei Darstellung und Beurteilung unser Augenmerk besonders scharf auf die Prüfung der Christlichkeit und Kirchlichkeit dieser Heilsbotschaft zu richten.

I.

Die Stifterin der Christian Science.

Die Christian Science ist die ausschließliche Schöpfung einer einzelnen Persönlichkeit, einer amerikanischen Frau. Mary Baker wurde am 16. Juli 1821 in einem kleinen amerikanischen Ort New Hampshire geboren. Ihre Eltern waren mittlere Farmersleute, bei denen englische Rasse und religiöser Puritanismus herrschten. Die Tochter empfing als Erbe englisches Selbstbewußtsein und Kolonisierungswillen, vom Puritanismus die außerordentliche Scheu vor allem Schlechten und Krankhaften und die starke Energie zu seiner Unterdrückung. Vorerst aber lernte sie am eigenen Leib und Seele die Ohnmacht und Gebundenheit menschlicher Natur in heftigen Nervenkrisen kennen. Diese verschwanden allerdings rasch, als die Zweiundzwanzigjährige eine glückliche Ehe mit einem jungen Kaufmann einging. Als dieser aber schon nach einem Jahr starb, begann ihre Krankheit von neuem und steigerte sich in dem Maße, daß starke körperliche Lähmungen sie lange ans Bett fesselten. Ein Jahrzehnt später bringt noch einmal eine Ehe mit einem Zahnarzt eine natürliche, aber rasch vorübergehende Heilung Leibes und der Seele. Auch diese Ehe löst sich, als ihr Gatte nicht ungern in die Ferne zieht, um nicht wieder zurückzukehren und sich später scheiden zu lassen. Einsamkeit, Unbefriedigung, materielle Nöte, Krankheiten sind wieder das Los von Mary Baker. Aber gerade dadurch empfängt sie die negative Vorbereitung für ihre positive Verkündung. Denn alle Lebensbotschaften stammen immer von Menschen, die zuvor sterben mußten. Aber auch die Art ihrer Krankheit, die man mehr als eine seelische, denn als eine körperliche, mehr durch geistige Einbildung als durch materielle Zerstö-

rung bedingte verstehen muß, war eine negative Vorbereitung zu der positiven Bestimmung des Heilfaktors als eines geistigen Wissens und Wirkens. Kann Phantasie die Glieder lähmen, so kann Wissen und Wollen auch die Glieder wieder gesund machen. Eine solche Umstellung wird allerdings nur ein Kranker vollbringen, in dessen innerster Natur ein gesunder Kern und ein kraftvoller Wille verblieben sind. In der Tat wollte Mary Baker mit allen Kräften ihres Wesens gesund werden. Sie versuchte darum sämtliche Mittel und lauschte gespannt auf jede neue Botschaft, die Genesung versprach. 1860 hörte sie von einem gewissen Quimby, einem ehemaligen Uhrmacher, jetzt Naturheilkundigen, der zunächst durch Hypnose, dann aber auch ohne sie auf psychischem Weg Krankheiten heilte. Er bekämpfte bei dem Kranken die Vorstellung ihrer Krankheit und rief in ihnen den optimistischen Glauben an die Heilkraft ihres eigenen Wollens hervor. Mrs. Eddy schrieb an Quimby: „Ich habe volles Vertrauen zu Ihrer Philosophie, können und wollen Sie mich besuchen, ich muß sterben, wenn Sie mich nicht retten wollen." Quimby kommt und hat Erfolg. Groß ist der Dank und Mrs. Eddy verbindet schon jetzt diese Heilmethode mit derjenigen Christi: „Christus heilte die Krankheit, aber nicht mit Quacksalbereien und Medizin. Quimby spricht wie nie ein Mann vor ihm sprach und vor ihm heilte seit Christus." So hat Mrs. Eddy fraglos diesem Quimby — dem wir noch einmal bei Neugeist begegnen werden — nicht nur persönliche Genesung, sondern auch weitgehende Anregung für ihre Heilsbotschaft und deren Methoden zu verdanken. Sie hat später allerdings diese Zusammenhänge geleugnet und zum Teil, in recht unerfreulicher Form gegen ihren Lehrer polemisiert. Denn Mrs. Eddy glaubte eine neue Heilsbotschaft nur dadurch sicher fundamentieren zu können, daß sie ihr alle menschliche Abkunft nahm und auf eine unmittelbare Inspiration vom Himmel zurückführte. **Die offizielle Lehre der Christian Science führt dementsprechend den Ursprung auf ein ganz eigenartiges persönliches und wunderbares Erlebnis der Mrs. Eddy zurück.** Sie war auf Glatteis gestürzt, alle ärztliche Heilungsversuche hatten versagt. Da fiel ihr Blick auf **Matthäus, Kap. 9, 2 ff.**, wo von einem Gichtbrüchigen die Rede ist, der im Glauben aufstand, sein Bett nahm und wandelte. Danach formuliert Mrs. Eddy Ursprung und Gehalt ihrer Botschaft: „Im Jahre 1866 entdeckte ich die christliche Wissenschaft oder die göttlichen Gesetze des Lebens, der Wahrheit und Liebe und nannte meine Entdeckung Christian Science. Gott hatte mich viele Jahre hindurch gnädig für die Empfängnis dieser endgültigen Offenbarung des absoluten göttlichen Prinzipes wissenschaftlich mentalen Heilens vorbereitet." Mrs. Eddy wollte genau so wie jener Gichtbrüchige geheilt sein und fühlt sich dementspre-

chend verpflichtet, diese christliche Heilungsweise von neuem als die einzig mögliche zu verkünden.

In der zweiten Hälfte der 60 Jahre des 19. Jahrhunderts ging Mrs. Eddy an die praktische Verwirklichung ihrer Botschaft. Sie zeichnete zunächst ihre Gedanken auf, führte einige Schüler in diese ein und ließ zunächst durch sie Heilungen vollziehen. 1875 veröffentlichte sie zum ersten Mal ihr großes Werk unter dem Titel: **Wissen und Heilung**; voller Temperament und zugleich Gedankenschärfe, reich an Bildern, aber noch ungeordnet und aufgelöst in Aphorismen. Im Jahre 1891 überarbeitete sie das Buch und gab ihm einen kühleren und mehr zusammenhängenden Charakter. In dieser Gestalt ist es zur **normgebenden, absolut autoritativen Schrift** für die Christian Science geworden, aus dem bei allen Versammlungen neben der Bibel verlesen wird.

Nach Boston übergesiedelt, gab Mrs. Eddy ihrer Botschaft sowohl eine religiöse wie eine wissenschaftliche Wirkungsform. Aeußerlich und innerlich schuf sie eine Kirche, die sogenannte **„Erste Kirche Christi der Scientisten,"** in der sie selbst als Pastor predigend auftrat. Daneben gründete sie eine Art von Akademie, ein **„Massachusetts Metaphysical College"** in dem die physischen und metaphysischen Elemente ihrer Lehre samt ihrer praktischen Anwendung zur Darstellung kamen. Ueberraschend schnell verbreitete sich jetzt ihre Heilsbotschaft in Amerika. Ein 1888 in Chicago begangenes „Freudenfest im Geist" bezeugte die außerordentlichen Erfolge in Amerika. Zur größten Ueberraschung aber löste Mrs. Eddy 1889 sowohl das Metyphysical College wie die sichtbare Organisation der Kirche auf. Sie selbst zog sich in die „Wolke" d. h. auf ein abgelegenes Landhaus zurück, um scheinbar allem äußeren Einfluß auf die Gemeinschaft zu entsagen. In Wirklichkeit aber nahm sie die innere Leitung noch straffer in die Hand und als diese gesichert war, erfolgte 1892 die Neuordnung der Bostoner Kirche, die als Mutterkirche dauernden Primat behielt, und bald wurde auch wieder die Akademie eröffnet. Mrs. Eddy hat für das von ihr verkündete Heil die entsprechenden Organisationsformen geschaffen. Im Titel ihres Hauptwerkes zieht sie sich die Doppelstellung: „Präsident des Metaphysical College und Pastor Emeritus der Ersten Kirche Christi, der Scientisten in Boston." **Sie hätte sich mit noch größerem Recht „pastor aeternus" und „rector perpetuus," d. h. ewiger Hirte und dauernder Leiter, ihrer Gemeinschaft nennen können.** — In ihrem persönlichen Leben war sie inzwischen noch durch manche starke Erlebnisse hindurchgegangen. 1877 hatte sie zum dritten Mal geheiratet und zwar einen elf Jahre jüngeren Mann, Gilbert Eddy, von dem sie dauernd den Namen Mrs. Eddy annahm. Er wurde ihr schon 1882 durch Herzschwäche genommen,

die sie vergeblich zunächst durch ihre Wissenschaft und dann durch Hinzuziehung eines Arztes zu heilen versucht hatte. Aber sie beugte sich nicht unter des Lebens Schläge, die um so härter wurden, je weiter ihr Leben fortschritt, denn außerhalb der Gemeinde wurde sie Gegenstand immer heftigerer Angriffe.

Die Tatsache, daß sie für ihre Heilung wie für die Zugehörigkeit zu ihrer Gemeinde verhältnismäßig hohe Summen verlangte, prächtige Geschenke, wie ein diamantenes Kreuz, einen seidenen Mantel annahm, mit denen sie in der Kirche erschien, gab dem bekannten amerikanischen Schriftsteller Mark Twain den Anlaß zu heftigen Anklagen, die sich weiter fortsetzten und denen man auch noch nach Jahren bei Sinclair Lewis und andern begegnet; sie habe Christus mit dem Dollar vermählt. Wenig erquicklich waren auch allerlei Prozesse mit Anverwandten und Schülern. Aber Mrs. Eddy ließ sich durch all diese Erfahrungen in ihrer Lebenskraft nicht schwächen und schien nicht nur über Krankheit, sondern auch über Alter und Tod erhaben zu sein. Sowie es ihre Pflicht verlangte, erwachte in der uralten Frau neues Leben und sie vermochte noch fest und aufrecht stehend auf dem Altan ihres Hauses große Scharen ihrer Anhänger zu empfangen. Erst im 90. Lebensjahr, am 4. Dezember 1910 starb sie, oder wie es in der von ihr geprägten Formel heißt: sie vertauschte den sterblichen Traum vom Leben mit dem unsterblichen. Keine größere Trauerfeier fand statt. Man legte, was sterblich an ihr war, in einen stählernen Sarg, der in eine Gruft von Beton eingefügt wurde und symbolisierte damit das innerste geistige Wesen dieser Frau. Ein stählerner Wille hatte hier in einer Gruft von Beton gewirkt. Von Natur begraben, in die stärkste Erdgebundenheit von Krankheit und Schwachheit leugnet sie diese durch kühnsten Gedankenflug und lockert bis zum 90. Lebensjahr alle Fesseln der Erdgebundenheit. **Mrs. Eddy hatte trotz allen ihrer nicht geringen menschlichen Schwachheiten persönliches Recht eine Heilungsbotschaft zu verkündigen, die zu ihrem Gegenstand Gesundung durch Wissen macht.**

II.

Die Botschaft der Christian Science.

„Mein Buch ist die Stimme der Wahrheit für dieses Zeitalter," schreibt Mrs. Eddy in starkem Selbstbewußtsein. Sie will zunächst Wahrheit für das Wissen und durch dieses dann Heilung bringen. Sie appelliert und gebraucht die Vernunft und sieht in ihnen die Kräfte, die zur theoretischen und praktischen Wahrheit führen. Sie beginnt mit einer durchaus rationalen Methode.

Sie geht von einem gegebenen obersten Grundbegriff aus und will aus ihm durch folgerichtiges Denken alle übrigen Erkenntnisse

ableiten. **Ihr Grundaxiom lautet: „Geist ist das Wirkliche und alles Wirkliche ist Geist."** Es gibt nur ein Urprinzip: den Geist. Er erhält verschiedene Namen; intellektuell aufgefaßt ist er die unsterbliche Wahrheit, unter Einbeziehung zugleich des Gefühles heißt er mit dem Lieblingsausdruck „das unsterbliche Gemüt," ethisch ist es das Gute, religiös Gott, in kurzer Zusammenfassung definiert: „Geist ist unsterbliche Wahrheit, Geist ist das Wirkliche und Ewige, Geist ist Gott, Gemüt ist Gott!" Die Position der Christian Science ist deutlich **idealistischer Monismus.** Ihre Besonderheit aber kommt erst in den daraus gezogenen negativen Folgerungen zum Ausdruck. Wenn es nur Geist gibt und alles Geist ist, dann existiert keine Materie; wenn nur Wahrheit besteht, kann kein Irrtum sein. Ist Gott das absolute ewige Wesen, dann vermag sich neben ihm nichts Relatives und Vergängliches geltend zu machen. Neben dem alleinigen Guten kann sich nichts Böses erheben. Als die vier fundamentalen Sätze der christlich metaphysischen Wissenschaft proklamiert Mrs. Eddy: 1. Gott ist Alles in Allem. 2. Gott ist Geist. 3. Da Gott-Geist Alles ist, ist nichts Materie. 4. Leben, Gott, das Allmächtige, Gute leugnet Tod, Böses, Sünde, Krankheit." Mrs. Eddy bezeichnet es als Leistung der christlichen Wissenschaft, alle Dinge in Gedanken aufzulösen und die Gegenstände des materiellen Sinnes durch geistige Ideen zu ersetzen. Ihr folgerichtiger Idealismus verfährt genau so, wie es alte Inder oder auch Plato getan hat, der die Materie als das Nichtseiende gegenüber dem Geist bezeichnete; auch ein neuzeitlicher englischer Denker Berkeley ließ die ganze Wirklichkeit nur in geistiger Wahrnehmung bestehen. **So führt rational durchgedachter Idealismus zum Illusionismus d. h. zur Auflösung aller außergeistigen Wirklichkeit in Eingebildetheiten.** Man kann an Mrs. Eddy, die ihre wissenschaftlichen Vorgänger kaum kannte, nur bewundern, mit welcher naiven Sicherheit und Energie sie ihren metaphysischen Grundgedanken durchführt. Sie tut es mit besonderer Zuspitzung auf Krankheit und Tod und schreibt die ehernen Worte: **„Krankheit ist ein Traum, der Tod ist eine Illusion."** Wer Krankheit und Tod zu Wirklichkeiten erhebt, der befindet sich nach ihrer Meinung nicht nur im Irrtum, sondern er begeht die schwerste Sünde gegen Gott, den Geist, das Gute und Wahre, die allein existieren und souverän herrschen.

Diese allgemeine idealistische Metaphysik setzt Mrs. Eddy mit den Grundüberzeugungen des Christentums gleich und nennt darum ihre Wissenschaft Christian Science. In diesem Sinn deutet sie sämtliche christlichen Dogmen. Sie bekennt sich zu dem allein existierenden dreieinigen Gott. Der Mensch ist nur sein Ebenbild. Die Bedeutung Jesu bestand darin, daß er diese vollkommene Identität

zwischen Gott und Menschen lehrte und in seinem Schicksal und seinem Handeln demonstrierte. Das Christentum bedeutet die theoretische Bekräftigung und die praktische Veranschaulichung und Verwirklichung der metaphysischen Heilsbotschaft, daß nur Gott und das Leben existieren, Materie und Krankheit, Sünde und Tod nicht sind und sich in wesenlosem Schein auflösen.

Nun aber kann und will auch Miß Eddy doch nicht leugnen, daß falsche Vorstellungen von der Materie, der Krankheit und dem Tod tatsächlich vorhanden sind. Sie ist darum genötigt, das Aufkommen dieses Irrtums zunächst theoretisch zu erklären und damit das Uebel an der Wurzel zu erfassen. Hier aber zeigt sich Mrs. Eddy in ihren Gedankengängen schon dadurch weit unsicherer, daß sie ganz verschiedene Erklärungen darbietet. Sinnestäuschung, Traum, Phantasie, aber auch bewußtes falsches dualistisches Denken sollen an diesen Annahmen schuld sein. Mit einem Wort wird **für allen Irrtum und alles Unheil „das Sterbliche Gemüt" verantwortlich gemacht.** Dieses schafft aber nicht nur die geistigen Mängel, sondern auch die entsprechenden körperlichen. „Das irrende menschliche Gemüt ist in sich selbst unharmonisch. Aus ihm entstehen unharmonische Körper."

An diesem Punkt ihres Systems angelangt, muß Mrs. Eddy selbst zugestehen, daß sie an den Grenzen der Logik steht, vor dem Unbegreiflichen, Irrationellen, Unerklärlichen: „Der Ausdruck sterbliches Gemüt, ist tatsächlich eine Widersinnigkeit, denn Gemüt ist unsterblich." Aber — fügen wir hinzu — nicht nur der Ausdruck, sondern vielmehr die Tatsächlichkeit von sterblichem Gemüt, d. h. von Krankheitsvorstellungen, von seelischer Todesangst, von Sünden und Schuldgefühlen und erst recht von entsprechenden körperlichen Folgen ist eine Widersinnigkeit. Wenn es nur unsterbliches Gemüt gebe, dann könnte nicht einmal dem Schein nach in Traum und Sinnestäuschung Sterbliches und Vergängliches erscheinen. Ihr auch von Mrs. Eddy anerkanntes Vorhandensein ist ein Beweis dafür, daß die Wahrheit, das Gute, das Göttliche, in unsrer Wirklichkeit nicht allein herrschen. **Auch die zunächst radikal monistisch-idealistische Weltanschauung der Christian Science muß dem Irrationalismus und Dualismus, d. h. dem Vorhandensein von Unvernünftigen und Bösen ihren Tribut verrichten.** Steht es aber so, dann unterscheidet sich die Christian Science nicht mehr prinzipiell, sondern nur noch geradeweise von den Weltanschauungen, die wie die christliche, auch dem Irrtum und der Sünde, dem Tod und der Materie Wirklichkeit zuschreiben, Gesundes Wissen führt zu der Anerkennung, daß sterbliches Gemüt neben dem Unsterblichen, Böses neben dem Guten in unsrer Welt vorhanden sind, die wir in die-

ser Beschaffenheit in ehrfurchtvoller Beugung vor den Tatsachen als gegeben zunächst hinzunehmen haben.

Die weitere Frage kann nur die sein, ob dem einen der beiden Bestandteile größerer Wert und damit auch größere Macht zukommt. Mrs. Eddy antwortet: „Wir sollen uns mit dem Guten mehr als mit dem Bösen vertraut machen;" mit der Gesundheit mehr als mit der Krankheit, mit dem Leben mehr als mit dem Tod. Daraus folgt die praktische Aufgabe, dem einen Element das Uebergewicht zu schaffen über das andre. Das aber ist das Ziel der Heilungsbotschaft, die nur eins bringen will: **Gesundheit. Das Gemüt soll den Körper heilen und zwar durch rein geistige Mittel.** Mrs. Eddy wendet sich in schärfster Polemik gegen jede Form körperlich medizinischer Behandlung und gegen deren Ausübung durch die Aerzte. „Die Heerscharen Aeculaps überfluten die Welt mit Krankheiten, da sie nicht wissen, daß das menschliche Gemüt und der menschliche Körper Mythen sind." Den höheren Klassen der Aerzte bezeugt sie jedoch um der Motive ihrer Menschenliebe willen große Achtung. Auch die Homöopathie lehnt sie ab: „Die Christian Science ist der nächste beträchtliche Schritt über die Homöopathie hinaus." Sie verhält sich sogar ablehnend gegen alle Methoden des Mesmerismus, Hypnotismus, d. h. gegen alles, was auch in verfeinertster Form mit körperlichen Beeinflussungen arbeitet. Es gibt nur einen Heilungsweg, den rein geistigen. Der Kranke soll seine Gedanken nicht auf das Kranke, Irdische, Vergängliche, sondern auf das Gesunde, Ewige, Unsterbliche richten. Die Mahnung lautet: „Schau vom Körper weg und in die Wahrheit und Liebe hinein, das Prinzip alles Glückes aller Harmonie und Unsterblichkeit. Halte die Gedanken beständig auf das Dauernde, Gute, Wahre gerichtet. Dann wirst du das Dauernde, das Gute und Wahre in dem Verhältnis erleben, wie es deine Gedanken beschäftigt." Das rechte geistige Wissen schafft allein Gesundheit. Nun aber ist es — das hat Mrs. Eddy in feinem psychologischen Ausführungen festgestellt — gerade die Eigentümlichkeit des Kranken, daß er in der Regel von sich aus die Kraft zu solchem heilenden, lebensvollen, gesundenden Gedanken nicht aufzubringen vermag, sondern ganz unter dem Druck seiner Krankheit und ihrer Unheilbarkeit steht. Darum müssen kräftigere und gesundere Denker aus brüderlicher Liebe dem Kranken helfen. Diese kurz „Heiler" genannten Menschen — Männer oder Frauen — vermögen im Gemüt des Hilfsbedürftigen zu lesen und seine falschen Wahnbildungen und deren Ursachen zu durchschauen. Sie bilden dann ihrerseits zunächst in sich die richtigen Gedanken von der Gesundheit und Wahrheit aus und übertragen diese auf die Kranken in rein geistiger Weise. Beides, das Lesen im Gemüt und die Vermittlung der ge-

sundenden Ideen, kann sogar aus der Ferne erfolgen. Das Mittel der Uebertragung kann auch Gebet genannt werden. Dies Gebet hat allerdings nicht die Aufgabe, noch nicht vorhandene Kraft und Hilfe von Gott zu erlangen. Es soll vielmehr nur die stets vorhandene Allmacht Gottes dem Menschen zum Bewußtsein bringen; es ist darum nicht Bitte, sondern schweigendes Vertrauen auf den Geist Gottes, bis dieser in seiner Alleinwirklichkeit empfunden wird. „Bittgebete bringen dem Sterblichen nur die Ergebnisse des eigenen Glaubens." Es handelt sich infolgedessen bei **der Christian Science nicht um Gesundbeten im christlich-kirchlichen Verständnis, sondern nur um Gesunddenken. Bei der Heilung tritt an die Stelle der ärztlichen Diagnose das intuitive Lesen im Gemüt mit der Erfassung der falschen Gedanken, an die Stelle aller ärztlichen, aber auch religiösen Heilmittel die Bewußtmachung der gesundenden Alleinwirklichkeit und Alleingegenwart des unsterblichen Gemütes.**

Anwendung und Erfolg dieser Methode sind im Prinzip der Christian Science vollkommen unbegrenzt. „Die Wissenschaft kann die von ihrem Heiler abwesenden Kranken ebenso gut heilen wie die anwesenden, denn Entfernung ist kein Hindernis für Gemüt. Das unsterbliche Gemüt heilt, was kein Auge gesehen. Wenn der Wissenschaftler seine Patienten durch die göttliche Liebe erreicht, wird das Heilungswerk in einem Besuch vollendet." Allerdings bestehen in der Gegenwart noch Schranken für die Gesundung durch die Christian Science, die teils in der ungläubigen Zeitatmosphäre, teils in der Unzulänglichkeit der heilenden Personen begründet sein sollen. Mrs. Eddy gibt darum selbst einmal den Rat: „Bis das fortschreitende Zeitalter die Wirksamkeit und Alleinerhabenheit des Gemüts zugibt, ist es besser für den Christian Scientist, wundärztliche Behandlung wie das Einrenken von gebrochenen oder verrenkten Gliedern den Händen eines Chirurgen zu überlassen, während sich der mentale Heiler hauptsächlich auf die mentale Wiederherstellung und auf die Verhütung von Entzündung beschränkt. Die Christian Science ist stets der geschickteste Chirurg. Aber die Chirurgie ist der Zweig des Heilsverfahrens, der zuletzt anerkannt werden muß." In einer Erklärung des offiziellen Organs des „Christian Herold," 28. Jahrgang, 1930, Seite 174 heißt es: „Wir geben zu, daß das Ausüben der Christian Science nicht so sicher geworden ist, wie es sein sollte. Die Erklärung liegt auf der Hand: die Wissenschaft ist göttlich, aber die Ausüber sind menschlich." Aus dieser Erklärung ergibt sich die außerordentlich bedeutsame Tatsache, **daß die Christian Science auch in ihrer praktischen Ausübung auf Grenzen stößt.** Sie kann mindestens zur Zeit mit ihren Methoden und ihren Menschen nicht alle Krankheiten heilen. Wie in der Theorie ihr Wissen zuletzt auf das Irrationelle und Unerklärbare stieß, so stößt auch ihre Praxis auf das Unüberwindbare und Unzerstörbare.

III.

Die christliche Beurteilung der Christian Science.

Indem Christian Science auch Wissenschaft sein will, war bei ihrer Darstellung schon auf die wissenschaftliche Unzulänglichkeit und den Grundwiderspruch in ihrem angeblich vollkommen klaren und rationalen System hinzuweisen. Wenn es nur unsterblichen Geist gäbe, wäre selbst die **Vorstellung** von sterblichem Gemüt und Materie völlig unbegreiflich. Nicht minder war schon auf die praktische Unfähigkeit der Christian Science zur radikalen Durchführung ihres Prinzipes hinzuweisen. Heilte wirklich das richtige Denken alle Gebrechen, dann wären schon die **Ideen** von Krankheit und Tod und erst recht die **Realitäten** beider Erscheinungen eine Undenkbarkeit und eine Unwirklichkeit. — Da Christian Science aber auch eine religiöse und zwar christliche Weltanschauung und Praxis sein will, bedarf sie auch unter diesen Gesichtspunkten einer Beurteilung. **Zunächst verdient die Energie Anerkennung, mit welcher der Gedanke Gottes und zwar der eines absoluten und guten Gottes betont wird.** Gehört doch gerade auch zum christlichen Glaubensbekenntnis die Allmacht und Allgüte Gottes und gibt es im religiösen Denken und Leben in der Tat Augenblicke, wo der religiöse Mensch nicht anders als diesen Gott schaut und mit Paulus bekennt: „Von ihm und zu ihm und durch ihn sind alle Dinge" und „In ihm leben, weben und sind wir." Auch nach kirchlicher Auffassung ist der Mensch das vollkommene Ebenbild Gottes, ja göttlichen Geschlechts. Auf der andern Seite aber — und **hier setzt die tiefste Distanz des christlich kirchlichen Glaubens zu der wesentlich neuplatonischen Auffassung der Christian Science ein — ist der Mensch eine wirkliche und selbständige Kreatur und dann ein von Gott sich scheidender Sünder.** Das erste ist er nach Gottes Willen, das zweite durch eigene Schuld. Gott hat von sich aus eine von ihm unterschiedene Welt geschaffen. Auch ihre materiellen Bestandteile sind eine Setzung Gottes. Das kirchliche Bekenntnis stellt nicht die Welt und auch nicht ihre Materie in Gegensatz zu Gott oder löst sie in Schein auf. Der Kosmos erscheint vielmehr als ein von Gott gewolltes, reales Anderssein. Das Böse und Gottwidrige in die Materie zu verlegen, ist die Eigentümlichkeit des Neuplatonismus und Gnostizismus und dementsprechend wieder der Christian Science, entspricht aber nicht dem kirchlichen Christentum. — Für dieses hat die Sünde ihren letzten Ursprung in einer geistigen Willenshandlung der Glaubens- und Lieblosigkeit, aus der dann erst eine Ueberordnung der Sinnlichkeit über den Geist erwächst. Ist die erstmalige Entstehung der Sünde — wie wir früher in einem Artikel über die Sünde ausgeführt haben — ein irrationales, d. h. mit dem Verstand nicht mehr aufzuklärendes Faktum, so

bleibt sie trotzdem eine unumstößliche Tatsache, die vor allen Dingen nicht auf Gott zurückgeführt werden darf. Gerade hier wird wieder der tiefe Unterschied zwischen der Weltanschauung der Christian Science und der Kirche deutlich. Die erstere ist durchaus rationalistisch eingestellt und opfert auch die Wirklichkeit der Vernunft; die letztere beugt sich vor dem Irrationalen, indem sie anerkennt, daß ein gottwidriger Faktor in unbegreiflicher Weise in die von Gott geschaffene Welt störend eingegriffen hat. **Christian Science vertritt einen überweltlichen und innerweltlichen Monismus, während das kirchliche Dogma mit einem überweltlichen Monismus einsetzt, dann aber einen innerweltlichen Dualismus anerkennt, der zuletzt wieder durch einen überweltlichen Monismus abgelöst werden wird.**

Sind die prinzipiellen Grundlagen so verschieden, dann muß sich das auch in dem weiteren religiösen und weltanschaulichen Aufbau auswirken. Ist die Sünde nur Schein, dann ist es selbstverständlich auch die Erlösung, ist jene dagegen eine Tatsache, so wird auch diese eine gewaltige Realität. Bei der Christian Science hat die ganze Heilsgeschichte und sonderlich Jesu Leben und Sterben nur die falsche Vorstellung über die vorhandene Krankheit und Sünde zu beseitigen und an ihre Stelle das richtige Denken zu setzen. Auch Christi Heilwunder, auf welche sich die Christian Science schon in dem Erleben ihrer Stifterin beruft, sind im Grund keine wirklichen Aenderungen in der Substanz von Leib und Geist, sondern nur Aenderungen der Vorstellungen bei dem Kranken durch einen Gesunddenker. Für die Kirche dagegen bringt Christus gewiß auch eine neue Offenbarung von der Gesinnung Gottes, vor allen Dingen aber setzt er diese praktisch durch gerade auch in der Heilung von Menschen und dann in der Umgestaltung der gesamten Welt. — Auch der einzelne Christ bedarf nach Mrs. Eddy nur eines neuen Denkens und die Einflüsse, die auf ihn ausgehen, sind auch nur Uebertragung neuer Gedanken seitens menschlicher Brüder. In der kirchlichen Heilslehre denkt und urteilt Gott zunächst anders, der Mensch wird dann dieser vergebenden Gnade Gottes im Glauben gewiß, aber es gehen sodann auch Aenderungen in seiner Willensäußerung vor, die bis in sein physisches Leben und in den Kosmos hinein erneuernd wirken. — Die Christian Science hat die in der kirchlichen Verkündung vielfach allzu stark zurückgetretene Heiltätigkeit Jesu wieder in das Gedächtnis gerufen und zu ihrer Wiederbelebung in der Gegenwart angeregt. Aber abgesehen von der schon angedeuteten Rationalisierung der Wundertätigkeit Jesu hat die Christian Science den Akzent zu ausschließlich auf die physische Heilung gelegt und dabei übersehen, daß diese im Neuen Testament entweder Voraussetzung oder Erkennungszeichen für die

religiöse Heilung, die Vergebung der Sünden, ist. Denn die **Christian Science, die so übergeistlich einsetzt, wird in der Wirklichkeit zu einer Bewegung, die wesentlich auf die Hebung irdischer Nöte, der Krankheit des Leibes, aber auch aller andern Hemmungen des Erdendaseins ausgeht.** Die eigentlich religiösen und transzendenten Elemente treten bei ihr mehr und mehr in den Hintergrund und sie nähert sich stark innerweltlichen Reformbewegungen, die medizinisch-soziale Hilfe bringen wollen. Sie ruft die eudämonistischen Instinkte im Menschen wach und verspricht deren Befriedigung. Christian Science will im wesentlichen glücklich machen, während wahres Christentum zunächst heilig und dadurch erst selig machen will. Der starke Zustrom von Anhängern, dessen sich die Christian Science zu erfreuen hat, erklärt sich wohl zu einem guten Teil aus der Hoffnung, daß bei ihr alle Schwierigkeiten und Hemmungen des Lebens beseitigt werden und man immer erfolgreicher in Arbeit und Genuß werden kann. Daß auch das Leid und zwar einschließlich der Krankheit einen erziehenden religiös sittlichen Wert haben kann, oder daß wenigstens die Leiden der Zeit der Herrlichkeiten nicht wert sind, die an den Menschen offenbart werden sollen — diese für das biblische und protestantische Christentum charakteristischen Gedanken sind in der Christian Science spurlos verschwunden. Nicht mit Unrecht findet man darum in dieser Botschaft eine Verflachung und Bequemmachung des Lebens.

Christian Science und kirchliches Christentum sind in den wichtigsten prinzipiellen Punkten der Sünden- und Heilslehre, wie der Weltanschauung und Lebensbeurteilung scharf voneinander unterschieden. Durch die Schaffung einer eigenen „Kirche" hat Christian Science selbst in der Form der äußeren Organisation zugegeben, daß sie eine im Sinn der bisherigen Ausgestaltung des Christentums „außerkirchliche" Bewegung ist, in der nach unserm Urteil außerchristliche Elemente die — nicht fehlenden — christlichen überwiegen.

Die Kirche und das Gottesreich.

Pastor Dr. G. Fr. Schuetze.

Unser Magazin ist kein politisches Blatt. Dennoch, wo sich Ereignisse und Erscheinungen in der Kirche und im Reich Gottes durch die Geschehnisse dieser Welt, also die Politik, beeinflußt erweisen, muß es erlaubt sein, auch dieses Gebiet in den Kreis der Betrachtungen hineinzuziehen. Es ist mir in neueren Jahren aufgefallen, daß selbst von Predigern des Evangeliums von der Kirche in merkwürdig wegwerfendem Ton gesprochen wird, selbst oder oft auch gerade von der eigenen Partikularkirche, und daß dagegen die Idee des Gottesreiches auffällig betont wird. Ich glaube auch hier eine Auswirkung des unseligen Weltkrieges sehen zu müssen. In jener Zeit wurde es uns in allen Tonarten vorgejammert: Die Kirche hat nicht ihre Schuldigkeit getan, die Kirche hat jämmerlich und gründlich versagt. Die naturgemäße Folge auf diese Jeremiade ist die Frage: Wofür arbeiten wir denn, wenn die Kirche nichts ist und sich unfähig beweist, ihren Gliedern in den Leiden dieser Welt Hilfe und Stütze zu sein? Da besann man sich dann auf den Gedanken des Reiches Gottes, das seither übermäßig in den Vordergrund geschoben wurde. Durch diese Gegenüberstellung wird logisch konsequenter Weise die andre Frage angeregt: In welchem Verhältnis stehen diese beiden, die Kirche und das Gottesreich, zu einander? Wenn das Reich Gottes anstelle der Kirche treten kann, so müssen sie irgend welche Beziehung zu einander haben. Sind sie Gegensätze? Oder sich gegenseitig ergänzende Begriffe? Oder wie stehen sie zu einander? Diese Frage ist interessant vom rein theologischen, theoretischen Standpunkt aus, hat aber auch eine ungemeine praktische Bedeutung. Diesen Gedankengängen soll unsre gegenwärtige Untersuchung etwas genauer nachgehen.

Gehen wir zunächst einmal aus von dem Begriff des Gottesreiches. Was ist es? Es ist meines Erachtens irrig, dasselbe als den Mittelpunkt aller Religion hinzustellen, wenn es auch schon Dogmatiker gegeben hat, die von ihm als dem Zentralgedanken ausgingen. Vielmehr ist der Mittelpunkt der Theologie und der Religion, um den sich alles andre gruppiert und dreht, die Person unsers Heilandes Jesu Christi selber. Das Gottesreich ist sein Reich, in welchem er herrscht, in dem er der Mittelpunkt alles Geschehens, alles Denkens, alles religiösen Lebens ist. Deshalb ist das Gottesreich, wenn auch nicht **der**, so doch einer der Hauptgedanken alles religiösen Denkens. Daher ihm auch im Gebet des Herrn die zweite Bitte gleich neben dem Namen (d. h. der Person) Gottes eingeräumt ist. Es ist das Ideal derjenigen Weltbeschaffenheit, in welchem Gott als der Allmächtige und Allgütige das ganze

Weltgeschehen regiert, alles Denken beeinflußt, alles Wollen nach seinem Wollen lenkt. Also nicht nur in Bezug auf das Weltgeschehen, sondern auch in der Ethik und in allen sozialen Belangen ist Gott im Gebiet des Reiches Gottes die Hauptsache, das Fundament sowohl, wie auch der Gipfelpunkt, alles Innere durchdringend, alles Aeußere nach seinem Ratschluß leitend und beherrschend.

Doch ist das Reich Gottes nicht bloß dieses erhabene Ideal, das sich bisher nie und nirgendwo vollkommen verwirklicht hat. Man hat darum nur zu oft das Kommen des Reiches als ein pium desiderium angesehen und die Verwirklichung desselben in das Millennium verschoben. Das ist aber durchaus falsch. Vielmehr ist das Reich Gottes eine Realität, die schon in der Ewigkeit in die Erscheinung getreten ist und in alle Ewigkeit nicht aus dem Leben dieser Erde ausgelöscht werden können wird. Wiederholen wir noch einmal: **Das Reich Gottes ist eine bestehende Wirklichkeit.** Wir dürfen fünf Phasen in demselben unterscheiden, deren erste und letzte die vollkommene Erscheinung desselben darstellen, während die mittleren drei uns das Reich Gottes als wohl zwar voll existierend, aber in seiner äußerlichen Erscheinung als durch menschliche Sünde getrübt erkennen lassen.

Die erste Periode ist zu rechnen von der Ewigkeit her, von dem Augenblick an, da Gott den großen Gedanken der Weltschöpfung faßte, und dauert bis zu der Stunde, in der die Schlange zum Weib sprach: Ja, sollte Gott gesagt haben? Wir dürfen dabei die Frage ruhig außer Acht lassen, woher die Schlange in das Paradies kam, brauchen auch nicht zu berücksichtigen, daß ihre Sprache schon eine Störung des Gottesreiches involviert, weil wir einmal zu phantastischer Spekulation übergehen müßten, und weil zum andern wir es nur mit dem Reich Gottes auf Erden zu tun haben. Während dieses Zeitraums also war das Gottesreich auf Erden vollkommen, Gott war der allmächtige und unwidersprochene Herrscher über Alles.

Die zweite Zeitspanne dauert von der Austreibung aus dem Paradiesgarten bis zur Gesetzgebung auf dem Sinai. Auch in dieser Periode ist Gott noch der offenbare Herr der Welt, der den Gliedern seines Reiches seinen Willen unmittelbar durch Offenbarung kund tut. Indessen verspüren wir hier schon das Bestehen eines zweiten Reiches, des der Finsternis, das, obzwar in der Sintflut äußerlich vernichtet, innerlich doch so stark und so mächtig blieb, daß es scheinbar das Reich Gottes vollständig überwand. Zur Zeit Abrahams finden wir das Gottesreich schon in einer anscheinend hoffnungslosen Minorität. Abraham allein ist noch ein Glied und Untertan dieses Reiches, während die ganze Welt den Heidengöttern diente, sich also vom Reich Gottes los gesagt hatte. In diesem

Augenblick hatte die Entwicklung des Reiches Gottes einen solchen Tiefpunkt erreicht, daß es (wenn ich so sagen darf) augenscheinlich auf dem Aussterbeetat stand. Dennoch war es und blieb es, und mit ihm seine Untertanen, Träger der Gottesverheißung.

Den dritten Abschnitt in der Entfaltung des Himmelreiches sehen wir in der Zeit, die zwischen Sinai und Golgatha liegt. Er charakterisiert sich als der Versuch, das Gottesreich mit äußerlichen Mitteln und auf äußerliche Art und Weise als irdische Theokratie zu verwirklichen. Seitens Gottes ist diese Zeit gekennzeichnet durch die Bindung der Offenbarung des göttlichen Willens an die Form und den Buchstaben des Gesetzes. Seitens der Menschen dagegen ist diese Zeit anzusprechen als der Versuch, die äußerliche Seite des Gottesreiches, nämlich die soziale Bindung der Menschheit an den Gottesstaat, durchzusetzen. Darin aber liegt zugleich der Grund, weshalb während dieser Zeit das Reich nicht zu seiner vollkommenen, idealen Ausgestaltung gelangen konnte. Wohl wurden je und dann Anläufe gemacht, wie unter David und Salomo; aber dabei blieb es auch. Je länger, je mehr wurde die Aeußerlichkeit auf das Entschiedenste betont und auf das Zeremonialgesetz der allerstrengste Nachdruck gelegt, aber der innerliche Eingang in das Gottesreich unterblieb fast ausnahmslos völlig. Das Herz blieb das alte, sündige, trotzige und verzagte Ding, das da Minze, Dill und Kümmel verzehntete und das Schwerste im Gesetz dahinten ließ, das Gericht und die Barmherzigkeit und den Glauben (Matth. 23, 23). Zusammengefaßt also erblicken wir in dieser Periode nicht eine gesunde Fortentwicklung des Reiches Gottes, sondern — besonders gegen das Ende dieser Zeit — das schlimmste Zerrbild desselben: anstatt des allgütigen Gottes herrschte ein fanatischer Hoherpriester, anstatt der wahren Anbeter im Geist eine Gesellschaft engherziger Pharisäer und Schriftgelehrten. Goethe paraphrasierend dürften wir sagen: Verflogen war der Spiritus, die Form nur war geblieben.

Mit einem Schlag aber ändert sich das Bild, als die vierte Periode anbrach, als nämlich der Heiland sprach: Es ist vollbracht, nämlich mit der Erlösung der sündigen Menschheit die Aufrichtung des neuen Bundes mit dem Menschengeschlecht, durch den das Himmelreich zu unaufhaltsamen Siegeslauf durch das ganze Geschehen auf dem Weltall bestimmt wurde. Wir dürfen uns nicht an dem Namen Himmelreich stoßen und nicht den Gedanken in uns aufkommen lassen, als ob das Reich Gottes nur ein ausschließlich zukünftiges, einmal im Himmel zu realisierendes wäre. Das ist nicht der Fall; der Name Himmelreich verdankt sein Entstehen nur der Scheu des Judentums, infolge eines falschen Verständnisses des dritten Gebotes, den Namen Gottes zu gebrauchen. Vielmehr ist dieses Himmelreich gerade das Reich Gottes auf Erden, das jetzt

in der Gegenwart schon unter uns ist und trotz aller scheinbaren Mißerfolge und Niederlagen unaufhaltsam wächst und der Vollkommenheit entgegenreift, welche eintreten wird beim Kommen des Herren zum jüngsten Gericht. Es ist das Himmelreich auf Erden das Reich, das hier auf Erden von seinem Haupt im Himmel geleitet wird, in welchem auch wir schon jetzt stehen, kämpfen, fallen und doch endlich und endgültig siegen werden. Der neue Klang, der durch Jesus in das hohe Lied vom Himmelreich hineingetragen ist, ist das Wort Joh. 4, 24 „im Geist und in der Wahrheit anbeten."

Hier schon wird es angestimmt, zu der ewigen herrlichen Symphonie aller Kreatur wird es werden mit der Parusie, wann die letzte Epoche, die Vollendung des Gottesreiches eintritt. Der Platz gestattet es uns nicht, auf alle einschlägigen Fragen einzugehen, die wir hier nur streifen können. Wir wollen also absehen von der Frage, ob die Parusie vor oder nach dem Millennium eintritt, auch nicht auf eine Schilderung des Millenniums eingehen. Es möge und muß genügen, daß wir fest stellen, daß nach Jesu und der Apostel Lehre die Vollendung des Himmelreiches mit dem Erscheinen des Messias in Macht und Herrlichkeit eintritt. Teil haben an diesem Reich nur diejenigen, die schon Glieder desselben auf Erden waren, während alle Nichtglieder, also die Ungläubigen verdammt, d. h. vom Reich ausgeschlossen sind. Diese werden an einem bestimmten Ort der Qual ewiger Pein ausgesetzt sein, während das ewige Leben der Gerechten in beständiger Gemeinschaft mit Christo, darum denn in ewiger Seligkeit und Herrlichkeit bestehen wird.

Haben wir soweit in extenso die Entwicklung des Gedankens des Gottesreiches verfolgt, so können wir uns jetzt kurz fassen; denn die Weiterentwicklung des Begriffes des Reiches Gottes in der nachapostolischen Zeit führte zum Katholizismus, nach dessen Lehre das Himmelreich in der Kirche Roms verwirklicht ist. Die katholische These lautet: Kirche und Gottesreich sind identisch, sodaß der Satz geprägt werden konnte: Extra ecclesiam nulla salus. Wenn wir nun auch zugeben müssen, daß in diesem Satz ein kleines Körnchen Wahrheit enthalten ist, so hat doch gerade der Umstand, daß dieses Wahrheitsmoment so auf die Spitze getrieben worden ist, viel dazu beigetragen, daß in der Evangelischen Kirche ein Widerspruch auch gegen den berechtigten Wahrheitsinhalt entstand.

Unsre Evangelische Synode nun lehrt, daß das Gottesreich is the rule of God established in the hearts and lives of men (Neuer Evang. Katechismus, Frage 93). Ich fasse, und denke nicht mit Unrecht, das Wort rule nicht als Ordnung, Gesetz, sondern als Herrschaft, Regierung. Dann ist das Gottesreich nicht etwas äußer-

lich Sichtbares (wie die Kirche Roms), sondern das Ziel aller Arbeit der Kirche.

Dadurch aber wird dann nun die zweite Frage angeregt: Was ist denn die Kirche? Was soll sie sein? Wir haben hier mit einem rein neutestamentlichen Begriffe zu tun, weil im Alten Testament der Begriff der Kirche mit dem der Theokratie des jüdischen Reiches zusammen fiel. Es ist irreleitend, von einer jüdischen Kirche zu reden (vergleiche A. P. Stanley: Lectures on the History of the Jewish Church. Vol. I. Abraham to Samuel. New York, Scribner 1873). In der vorchristlichen Zeit fiel vielmehr das religiöse und politische Leben des Menschen ununterscheidbar und untrennbar zusammen und gingen ineinander auf. Dies gilt sowohl vom Judentum wie vom Heidentum; die Beobachtung des vorgeschriebenen Kultus mit seinem Ritual war nicht eine Privatangelegenheit, sondern wichtige Angelegenheit des Staates. Das Christentum aber hat eine rein religiöse, über die nationalen Belange und Gegensätze hinausgehende, Gemeinschaft, die Kirche, eingeführt. Angedeutet ist diese allerdings schon im Alten Testament. Es wurde den Trägern der theokratischen Idee, den Propheten, immer klarer, daß eine Kirche, also eine über die enge Gemeinschaft des Volkes Israel hinausgehende Vereinigung der Menschen, stattfinden muß (vergleiche das ganze Buch Jona, auch Jer. 12, 15f.) Jedoch ist das der fundamentale Unterschied zwischen der im Alten Testament angedeuteten und der im Neuen Testament verwirklichten Kirche, daß im Alten Testament der Gedanke der Kirche nicht darüber hinausgeht, daß die Heiden zur Kirche Israels eingehen dürfen, während im Neuen Testament die aus den Heiden gesammelte Kirche nicht erst den Umweg über Israel machen soll (vgl. Act. 15), sondern daß von vornherein alle nationalen, sozialen, überhaupt alle Unterschiede aufgehoben sind (Gal. 3, 28). Diese neue Kirche, die Gottesgemeinde, ist nun durch Jesum Christum gestiftet und in ihren Anfängen gesammelt. Nun aber ist zu beachten, daß der Heiland den Unterschied zwischen dem Gottesreich und der Kirche durchaus fest hält. Sein Evangelium ist die frohe Botschaft, nicht von der Kirche, sondern vom Reich, das nahe herbeigekommen ist. Den Ausdruck Kirche gebraucht der Herr fast **nie**. In den Evangelien kommt das Wort ecclesia nur vor bei Matth. 16, 18; 18, 17. Bei Markus, Lukas und Johannes findet es sich überhaupt nicht. Es ist schade, daß wir den aramäischen Matthäus nicht mehr haben; es würde sehr interessant sein, zu sehen, was für ein Wort Jesus gebraucht hat. Da die andern Evangelien den Ausdruck streng vermeiden, ist es leicht möglich, sogar sehr wahrscheinlich, daß der durch das Wort ecclesia spezifisch ausgedrückte Gedanke erst durch den gräzisierenden Uebersetzer hineingetragen ist. Keinenfalls hat

das Wort schon zu dieser Zeit eine der spätern auch nur annähernd gleiche feste Bedeutung. In Matth. 16, 18 bezeichnet das Wort die Gesamtgemeinde aller Gläubigen, während es 18, 17 sich nur auf die Lokalgemeinde beziehen kann. In Matth. 16, 18 ist die Gemeinde als **„die äußere Erscheinung des Gottesreiches"** gedacht. Wir stellen also fest, daß in der Urverkündigung eine Lehre von der Kirche **nicht** enthalten ist.

Gleichfalls in zweifacher Bedeutung finden wir das Wort Kirche dann bei den Aposteln gebraucht. Einerseits ist die Kirche die Reichsgenossenschaft Christi, ein Leib, dessen Haupt der Herr selber ist (Röm. 12, 5; Eph. 4, 15f.). Der einzig bestimmende Faktor in diesem Reich ist nicht eine Nationalzugehörigkeit, weil Jesu Reich nicht von dieser Welt ist, sondern einzig und allein das persönliche Verhältnis zu Christo. Die Glieder dieser Kirche sind die Gläubigen. Wer nicht gläubig ist, der hat kein Verhältnis zu Christo, kann also nicht dem Organismus, dessen Haupt der Herr ist, angehören. Im Sinn dieser Gesamtgemeinde finden wir das Wort Kirche nun in allen epistolischen Schriften, im Epheserbrief sogar ausschließlich in dieser Bedeutung. Anderseits aber bezeichnet Kirche die örtliche Heilsgemeinde in lokaler Begrenzung, also die Einzelgemeinde. Daß endlich zuweilen auch Kirche die versammelte Gemeinde oder die Versammlung der Gemeinde bezeichnen kann (vgl. 1. Kor. 11, 18; 14, 19. 28. 35), können wir als für unser Thema unwesentlich außer Acht lassen.

Demgemäß wird nun auch das Wort Kirche in den Symbolen der Reformation gebraucht. Die Augsburger Confession lehrt im Artikel VII: est autem ecclesia congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta. In der Apologie sodann finden wir (Seite 144, Nr. 5) ecclesia non est tantum societas externarum rerum . . . sed principaliter est societas fidei et Spiritus Sancti in cordibus. . . . Et haec ecclesia sola dicitur corpus Christi. Beide Bekenntnisschriften aber lassen den Unterschied zu zwischen dieser idealen Kirche und der empirischen, in der Böse und Gute vermischt sind nach Matth. 3, 12; 13, 28—30. 48. Gleichermaßen lehrt auch unsrer Evangelische Synode als eine Kirche der Evangelischen Reformation und definiert die Kirche als the entire body of true Christians (Neuer Katechismus, Frage 87), oder auf Deutsch: die gesamte Zahl aller wahrhaft an Christum Gläubigen. In diesem idealen Sinn genommen ist **die Kirche allerdings identisch mit dem Reich Gottes,** ist dessen Verwirklichung oder sichtbare Erscheinung auf Erden. Fassen wir dagegen die Kirche als den empirischen Begriff, wie er sich nun einmal ausgestaltet hat und wie wir ihn in der Jetztzeit vor Augen haben, so **ist die Identität allerdings strack zu verneinen.**

Wir können von beiden Begriffen uns auch nicht ein Jota abhandeln lassen, sondern müssen ganz entschieden auf dem Unterschied zwischen dem Gottesreich und der empirischen Kirche bestehen.

Wäre also die Kirche nur die ideelle, so wäre die anfangs aufgeworfene Frage hiermit entschieden und erledigt. Da wir aber nun mit der Realität der empirischen Kirche zu rechnen haben, so bleibt die Frage in vollem Umfang bestehen: In welchem Verhältnis stehen Kirche und Gottesreich zueinander? Theoretisch ist die Frage gelöst, es handelt sich von nun an um die praktischen Konsequenzen, die je nach der Bestimmung dieses Verhältnisses verschiedene sein werden und sein müssen.

Dieses Verhältnis ist nun nicht so ganz leicht fest zu stellen. Es ist nach dem oben gesagten ganz klar, daß Kirche und Gottesreich nicht identisch sind, sodaß man die Begriffe miteinander vertauschen könnte und das eine für das andre setzen. Die empirische Kirche ist nicht das Reich Gottes; das ist die römische Position. Aber ebensowenig schließen die Begriffe sich gegenseitig aus, also daß man in ihnen kontradiktorische und unvereinbare Begriffe finden müßte. Das ist die Position der Schwarmgeister und Sektierer. Wollten wir uns diesem Satz anschließen, so müßten wir ja jede menschliche Organisation der Kirche verwerfen. Bis in die letzten Konsequenzen durchgeführt, würde diese Anschauung zu einem grenzenlosen Subjektivismus führen. Mit dem Begriff der Kirche müßte dann auch der Begriff der Gemeinde fallen, die ja auch ohne menschliche Organisation nun einmal nicht bestehen kann. Damit fällt dann auch das christliche Predigtamt, das de facto an die Gemeinde gebunden ist, fällt mit einem Wort **alles**. Es bleibt dann nur der einzelne Mensch. Als Norm gilt dann nicht mehr das göttliche Wort, sondern das individualistische Gutdünken, das nach seinem eigenen Gutbefinden erklärt, was als zum Reich Gottes gehörig bestehen bleiben darf und was als Eigenschaft der Kirche fallen muß. Davor behüte uns, lieber himmlischer Vater.

Wiederum kann das Verhältnis nicht so bestimmt werden, als ob Kirche und Gottesreich einander ergänzende Begriffe seien. Man möchte vielleicht sagen wollen, daß das Reich Gottes der primäre Begriff sei, während der Begriff der Kirche nur sekundär sei. Das klingt bei oberflächlicher Betrachtung ja wunderschön, entspricht aber doch der Wirklichkeit durchaus nicht. Dieser Standpunkt läßt ganz außer Acht, daß der Herr Jesus das Kommen des Reiches Gottes nur in Aussicht stellt, die Kirche aber eingesetzt und am Pfingstfest selber gegründet hat. Im Gegenteil hat der Heiland die Kirche als das (zeitlich) primäre gedacht, mit dessen Verwirklichung das (zeitlich) sekundäre, das Reich Gottes verwirklicht werden soll. Wir dürfen eben nicht vergessen, was der Herr sagt: Das Reich Gottes

ist in euch (Luk. 17, 21), und was Paulus bestätigt (Römer 14, 17). Als Ideal ist also das Reich Gottes wohl unabhängig von der empirischen Kirche. Aber als Realpolitiker — denn gerade in dieser höchsten Lebensfrage dürfen wir nicht Luftschlösser bauen, sondern müssen uns auf festem Grund erbauen — können wir uns ein Kommen des Reiches Gottes mit Ausschaltung der Kirche nicht denken. Wäre die Kirche nicht notwendig für das Kommen des Reiches, wozu existiert dann überhaupt eine Kirche mit ihrer äußerlichen Organisation, Schulen, Lehranstalten, Missionsanstalten, kurz mit all dem, was nun einmal mit einer irdischen Kirche verbunden ist? Dementsprechend behaupten wir, daß das Reich Gottes das Endziel ist, das die Kirche in allen ihren Arbeiten im Auge hat.

Dem widerspricht auch der Umstand nicht, daß die Kirche alles, was wir von ihr bekennen, noch lange nicht geworden ist. Wäre die Kirche ihrem hohen idealen Begriffe auch tatsächlich entsprechend, so wäre damit das Reich Gottes in die sichtbare Erscheinung getreten. Dann wäre das Millennium da, das Reich Gottes verwirklicht. Aber gerade bei der Unvollkommenheit der empirischen Kirche ist es von höchster Bedeutung, daß wir im Auge behalten, daß die Kirche nicht Selbstzweck ist und nicht sein will, sondern nur die Organisation, die Vor- und Mitarbeit zum Kommen des Gottesreiches leisten will und leistet. Unter den gegenwärtigen Zuständen, bei der jetzigen Beschaffenheit der Kirche behaupten wir doch, daß die Kirche und das Gottesreich untrennbar miteinander verbunden sind, so zwar, daß das Reich Gottes das Ideal ist und damit für alle Zeiten das Normativ und Korrektiv für die Beurteilung und Ausgestaltung der Kirche. Die Kirche wiederum ist die praktische Verwirklichung und Ausführung der Bestrebungen, das Reich Gottes herbei zu führen. Darum ist die Kirche, wenn auch in menschlicher Ausgestaltung durchaus nicht vollkommen, dennoch eine Heilseinrichtung Gottes, die den Gedanken des Reiches Gottes zu realisieren sucht. Die Kirche ist sehr verbesserungsfähig und dessen auch bedürftig. Das ist eine alte Binsenwahrheit, die wir unbedingt zugeben müssen, wenn wir uns nicht selbst vermessen wollen. Und dennoch betone ich wiederum, daß die Kirche mit allen ihren Fehlern und Mängeln das von Gott geordnete Heilsinstitut ist, durch welches das Kommen des Reiches Gottes vorbereitet und gewirkt werden soll.

Die Verbesserungsbedürftigkeit gilt von allen Partikularkirchen in mehr oder minder gleichen Ausmaßen. Daher können wir es nicht verstehen, wie ein Prediger sagen kann: Die Kirche ist mir nichts, das Reich Gottes aber Alles. Wenn mir die Kirche nichts bedeutet, wie will ich dann bauen? Wir fragen: Wer so redet, wo findet der Prediger die Sicherheit, daß er das Reich Gottes

baut? Auf welchem Grund baut solch ein Mann? Vergessen wir nicht, daß die Kirche trotz aller Schwächen und Unvollkommenheiten die göttliche Verheißung von ihrem Begründer erhalten hat, daß die Pforten der Hölle sie nicht überwältigen sollen. Aber vielleicht ist derjenige Prediger, der so redet, nur mit seiner eigenen Partikularkirch so unzufrieden, daß er sagt, die Kirche (sei es die lutherische oder methodistische oder welche immer) gelte ihm nichts. Dann sollte er auch den Mut der Ueberzeugung haben, sich von der Kirche los zu lösen und allein das Reich Gottes bauen. Aber zu sagen, daß die Kirche nichts ist und das Reich Gottes alles, und dann hingehen und doch einer Kirche dienen, das ist zum mindestens unehrlich. Ceterum censeo: Wer das Reich Gottes bauen will, der geht am besten und sichersten, wenn er seiner Kirche, in die Gott ihn geführt hat, mit Aufbietung aller seiner Kräfte treu und ehrlich dient.

EDITORIALS

To our Readers, and Non-readers:

We had been trying to get in touch with the non-readers of the THEOLOGICAL MAGAZINE through the district presidents at the time of the district conferences. We requested them to appoint solicitors to canvass among the non-readers, while the conferences were in session, and get as many of them as possible to go on our subscription list. This beautiful plan did not work because most of the district presidents disappointed us. Since then we have been writing personal letters to non-readers in an attempt to get into personal contact with them and convince them that the THEOLOGICAL MAGAZINE could do them a great deal of good. We ask our readers to help us in this work.

We are constantly trying to improve our periodical. For instance, in this issue you notice that we have introduced a new feature, with the Sermon sketches, by brother Schweinfurth. They offer a sermon plan for every Sunday of the months of September and October, inclusive of Reformation Day. Doubtless our readers will find in them a welcome aid in the selection and treatment of a timely and helpful sermon for every successive Sunday. We shall continue with this kind of material in the coming numbers. In addition to that, we shall consider every suggestion coming from our constituency concerning other improvements. We shall be glad, exceedingly glad, if in time we can establish such a close relation to our subscribers that shall enable us to anticipate every legitimate desire on their part and receive an amount of cooperation which at the present time we are far from enjoying.

THE CATECHISM IN THE CONFIRMATION CLASSES

This is the month of September and with September—or a little later—most of us begin with our catechetical instructions. It is true in many of our churches the confirmation classes are getting smaller from year to year. This is in part due to the fact that the size of the family is not nearly as large any more as it used to be. Birth control may not be taught from our pulpit, but it seems it is nevertheless practised by the great majority of our parents. However, this does not explain the situation by any means entirely. We have congregations whose Sunday schools number

four and five hundred pupils and whose confirmation classes are less than a dozen. The children, especially the boys, don't want to take on the extra burden of religious instruction and study, and the parents are too indifferent or too lenient to insist on it. The school and home work, they say, in the higher grades is so exacting; then, on Saturday, the children have to take their music lessons. Besides, other American churches don't have confirmation, why must we have it?

Fortunately, in most of our congregations the influence of custom is still so strong that it is not so difficult to get the parents' cooperation in the important work of systematic religious training. A faithful pastor can, as a rule, convince the parents that a course of well planned instruction by a trained man accomplishes more than the bungling efforts of the average Sunday school teacher.

The time at our disposal is very limited. One hour and a half, or two and a half per week, for six months—in favorable cases twice that many months—is all we can count on.

It stands to reason that, with the time thus limited, only the most effective methods could enable us to cover the ground thoroughly. Our text books are the catechism and the Bible stories. Ever since Luther composed his Little Catechism the church has been engaged in trying to make it "the bible of the young." Four hundred years have passed since then and innumerable writers have heaped their eulogy on this unrivaled masterpiece of popular theology. He would be bold indeed who would dare to criticize the reformer's great enchiridion. The exposition of the second article e.g., is said to be unexcelled in the simplicity and adequacy of its phraseology.

Well, the best of Luther's catechism has been incorporated in our own and we do not hesitate to proclaim Luther's contribution the best part of our catechism. We also admit that for more than forty years we have lived under the conviction that to withhold the reformer's best from our youth would be a serious sin of omission. Nevertheless as we grow more detached from life-long assumptions we have come to be persuaded that the memorizing of the catechism by the young is of very little benefit. If we consult our own experience we can recall very little of the catechism as having helped us in the development of our faith. The only exception we can make is the above quoted interpretation of the second article by Luther and the first question in the Heidelberg catechism, "Was ist dein einiger Trost im Leben und im Sterben?"

Our catechism had, as every one knows, been under the fire of adverse criticism for a long time. As a result it was revised a short time ago, the revision mainly consisting in simplification of language. Such simplification was necessary to make the ex-

planation intelligible. Still, even so the task should not be to have the pupils commit the exact words of the catechism. Such a method might impress the people at the public examination preceding the confirmation, but it is absolutely worthless. It reduces the catechumens to the state of parrots instead of treating them as intelligent human beings.

Criticism has not been silenced by the revision. The catechism and catechetical instruction are often attacked because they put too much emphasis on creed and not enough on life. They try to teach, so it is claimed, things that no one cares about today and say nothing about the problems that every one faces in his daily life. There may be a good deal of truth in this criticism, but one should consider that the catechism is the handbook for the teaching of children under fourteen years of age. You could not very well expect it to deal with all the moral and mental problems of the adult.

What we contend for here is to abandon the mere learning by rote of the catechism's explanations. We also favor the elimination of all unnecessary material in the catechism, for instance such as the six steps of the way of salvation; "calling, enlightenment." The five chief parts of the catechism we could not well do without, and here we can follow it as a good guide. For the rest we do well to put all the weight on the *bible stories* (confining memorizing only to selected reference verses under the questions). Let us remember that where Luther's catechism was taught, i.e., in Germany, they had religious instruction in the day schools and became well acquainted there with the story material of the Bible. The youth of our country is not at home at all in the Bible. They can hardly understand our references to characters of the Bible from the pulpit. What a pity that the marvelous pictures of the Old Testament heroes and the inspiring events of Jesus' life are far too little known to fire their imagination or to kindle their faith. If we introduce them to such sources of religious experience it would be a better spiritual investment than burdening them with the theological definitions of the catechism.

ARE WE SPENDING OUR STRENGTH IN VAIN?

The prophet of the Old Testament was very sure that the Lord had called him into his service. "Hearken", he says, "ye people from afar. The Lord has called me from the womb." He also knew that his cause was the Lord's and his work with his God (Isaiah 49: 4). Still there came times of testing and periods of

trial when he felt as though he had labored in vain and had spent his strength for nought.

If such were the experiences of the chosen vessels of the Lord we need not be too much surprised if we are passing through similar ordeals. This is a day when millions are in distress and when nations worn out by unparalleled and unceasing disasters are ready to collapse. It is said that times of distress are like the plow that loosens the soil and makes it ready to receive the good seed. We cannot say that as far as our own country is concerned there are many signs of a spiritual awakening. On the contrary we hear numerous voices telling us the opposite. The brethren in the ministry are often subject to moods of discouragement. Only a short while ago one of the most active of our pastors poured out his heart to us. He said, no matter how hard I try to give the people something worth while, or how much publicity I employ to shake them out of their lethargy, they won't come out, they don't show any appreciation. During the Lenten season we made very particular efforts. We spared neither trouble nor expense to rouse our membership and neighborhood. We had a strong, outside speaker every service. We had a full house every time. On Good Friday and Easter the church was filled to overflowing. We thought the effect would certainly last some time. And yet, as soon as Easter was past—the very first Sunday after—it was the old story, an empty church; just as though everything had been in vain.

No doubt there are many who have experienced equally discouraging disappointments. Where does the trouble seem to lie? It could not possibly be the fault of the people only, the materialistic spirit of the times, the craving for the riches and pleasures of the world, for these obstacles we have always had. Is perhaps the church more to blame for it than her friends and servants seem to realize?

Some tell us that our age is an age of science. Science has such wonderful achievements to its credit that the whole world is intoxicated with the new wine. People won't listen to the church any more as they did in the past; the church is not a progressive institution. It believes and teaches things that no modern man will accept. The Bible teaches the word was made in six days and according to science it took thousands of years. According to the Bible man was created as a man with reasoning power and a moral nature; science says he rose, by slow stages, in a gradual upward climb, from the animal world. The Bible is full of miracles, in the Old and New Testament; science claims there are no miracles. The people, i.e., the progressive people, are all on the side of science, and if the church wants to hold the people, the ministers must provide themselves with a better education and teach things

that are more up to date. What is the use any way, they say, of putting so much stress on beliefs and creeds? The main thing is life, not doctrine. Applied to Christ, these liberal critics are of the opinion that the ministers ought to emphasize the religion of Jesus, not the religion about Jesus. It is not so important, they say, to believe in the virgin birth, the divine nature of Christ, his vicarious death, or his physical resurrection. It is more important to live as Jesus lived, to have his spirit and glorify religion by a Christ-like conduct.

There is another voice becoming more insistent and powerful day after day, that wants the church to find the source of the trouble in herself. It is the voice of the social gospel advocates. Why is the church losing the patronage of the masses? Why is it becoming more and more an institution for the middle class? Because it has cultivated only one side of Jesus' teaching, that of the salvation of the individual and wholly neglected that of the salvation of society. Jesus came to establish the kingdom of God on this earth. He, as the fulfiller of Old Testament prophecy had for his supreme aim not only the salvation of detached souls here and there, but the building of a Kingdom of justice and righteousness, in which the will of God and the spirit of Christ furnish the rule and the power for a new social order. Let the church help the masses get their full share of real human life, then they will open their ears gladly to the church's spiritual message.

We are well acquainted with the viewpoints of the critics of the church and most willing to admit that there is a good deal of truth in what they say. But when we discussed this with the brother mentioned above, we had just finished reading the book by R. Calkins on the Holy Spirit, written in 1930, the 1900th anniversary year of the coming of the Pentecostal spirit. Calkins is himself a Liberal, as far as we know, and a man of solid scholarship. All the more were we impressed to find in him so wholehearted a believer in and preacher of the necessity and possibility of a baptism of the spirit. Mr. Moody himself could not have put more stress on this as the only effective remedy and as the only real way to the power that we so surely need. The words of Jesus to the disciples about their need of the spirit are certainly plain enough (see Acts 1). And if they could be witnesses of Christ only after and because they had received the spirit, would it not seem natural that this is the only way for us and the church of the twentieth century?

„Mit dem Herzen ein Christ, mit dem Kopf ein Heide."

Es war der Philosoph Jakobi, der Freund Lessings, Herders und andrer Größen der Aufklärungszeit, der in den obigen frappanten Worten seine weltanschauliche Stellung kennzeichnete. Während er im ganzen bezüglich einer „positiven" (das ist geoffenbarten) Religion den ablehnenden Standpunkt seiner Zeit einnahm, so glaubte er doch, daß man sich der höchsten Dinge nicht mit der Vernunft allein bemächtigen könne. Gott, Freiheit und Unsterblichkeit ließen sich nicht erweisen. Sie seien ein Erfordernis des menschlichen Gefühls, und er für seine Person sei bereit, den „Salto mortale" des Glaubens zu unternehmen, um auf dem Boden der Gewißheit zu landen. Damit meinte er wohl die Christlichkeit seines Herzens zu bekunden, obwohl er doch sonst in Christo bloß ein Ideal der Frömmigkeit und Menschenliebe sah, nicht etwas Höheres und Göttliches.

Der Versuch Jakobis, Herz und Verstand so auseinander zu halten, ist von vielen gemacht worden, doch mit wenig Erfolg. Die Wahrheit, so muß man zugeben, kann nur eine sein. Es kann nicht ein Satz in der Religion wahr sein und in der Wissenschaft eine Einbildung. Es nützt nichts, mit dem Herzen sich an Gott zu klammern, wenn der Verstand beweist, es gibt keinen, oder jedenfalls keinen, dem man nahekommen kann.

Aber vielleicht liegt doch eine Wahrheit in dem Jakobischen Wort. Vielleicht ist die Religion ein Land, in dem man mit Herz und Gemüt eindringt, nicht mit Verstand und wissenschaftlicher Methode. Es ist bekanntlich das Verdienst Schleiermachers, eines jüngeren Zeitgenossen Jakobis, diesen Weg beschritten zu haben. Wir sagen von ihm, daß er den Glauben (und die Theologie) von der Philosophie unabhängig machte, indem er die Religion als eine Sache des Gefühls auffassen lehrte: sie ist das Gefühl der absoluten Abhängigkeit. Dennoch läßt sich von Schleiermacher nicht sagen, daß er seine Theologie von philosophischer Spekulation freigehalten habe. In seiner Lehre von Gott ist er durchaus pantheistisch eingestellt. Persönlichkeit könne Gott nicht zugeschrieben werden. Gott als bewußtes, absolutes Ich zu denken, sei eine Verfälschung. Nicht auf die Persönlichkeit, sondern nur auf die Lebendigkeit Gottes komme es an.

Auch in der Folgezeit hat sich die Theologie von der Philosophie nicht emanzipieren können. Ritschl zu seiner Zeit glaubte es geleistet zu haben, indem er die Aussagen des christlichen Glaubens für **Werturteile** erklärte, nicht für theologische. Sie sprechen aus, was Gott und seine Offenbarung für uns, für unser religiöses und sittliches Leben bedeuten, nicht was er an sich sei. Es liegt

auf der Hand, daß solch eine Scheidung zwischen praktisch und theoretisch nicht durchführbar ist.

In unserm Land hat sich Theologie und religiöses Denken mit der Naturwissenschaft auseinanderzusetzen, nicht mit der Philosophie. Im Vordergrund der Erörterung steht der Gottesbegriff. Der biblische Gottesbegriff ist gemäß der modernistischen Theologie zu anthropomorphisch. Er ist ein Produkt einer Zeit, da die exakten Wissenschaften noch nicht bekannt waren! Nachdem uns die Wissenschaft die Geschichte der Menschen, der Erde und des Weltalts kundgetan hat, nachdem wir die unermeßlichen Verhältnisse des Universums kennen gelernt haben, müssen wir die Kinderschuhe unsrer religiösen Anschauungen ausziehen. Es geht nicht länger an, sich Gott als eine Persönlichkeit zu denken. Wieman sagt: „God is that feature of the universe that helps us to realize our best ideals." Shailer Mathews in seinem neuesten Buch, „Growth of the Idea of God," bemüht sich zu zeigen, daß die Gottesvorstellungen der verschiedenen Zeiten wesentlich eine Projektion irdischer Verhältnisse in die unsichtbare Welt seien. Das einzige, was nach ihm heute ein denkender Christ noch festhalten könne, sei, daß es „personality-producing forces" im Universum gebe, mit welchen der Mensch nicht ohne Erfolg in Berührung kommen könne. Man könne diese Kräfte „Gott" nennen. In Gott sei ein persönliches Element, doch sei er nicht eine für sich bestehende Individualität.

Muß man denn nach alledem, wenn man beides, gläubig und fortschrittlich, sein will, sich mit Jakobi entschließen, zwischen Herz und Kopf zu scheiden? Oder ist der christliche Glaube auch heute noch imstande sich zu behaupten, ohne der wissenschaftlichen Forschung Fesseln anzulegen? Wir halten dafür, daß auch heute noch die Welt nicht ohne die christliche Gottesauffassung fertig werden kann. Die sogenannten „kosmischen" Gottesbegriffe, die sich in den letzten Jahren gehäuft haben, sind für christlich religiöse Zwecke absolut unbrauchbar. Sie sind so nebelhaft und abstrakt, daß man glauben sollte, ihre Erzeuger könnten nicht sehr stolz sein auf ihr Geistesprodukt. Man wird nicht darüber hinauskommen, daß im Gottesgedanken etwas Irrationales, mit dem logischen Denken nicht zu Erfassendes liegt. Auf der andern Seite aber auch, daß der Menschheit nach Geschichte und Erfahrung ohne den Gottesglauben nicht auskommen könne. Hier ist also ein allgemeines Bedürfnis und zugleich ein Mittel der Befriedigung, das bisher noch jede Konkurrenz aus dem Feld geschlagen. Warum nicht an dieses Mittel sich halten und dabei Auge und Ohr offen halten für jeden Fortschritt des Weltwissens?

The Christian World

Can a House So Divided Prosper?

By Francis Greenleaf Ingraham

Can a house as divided against itself as the Protestant Episcopal Church prosper? This question cannot be avoided. There is a large party in our Church which is ceaselessly and strenuously seeking to destroy the present status and restore conditions that seem to those enthusiasts as more nearly ideal, but which proved both burdensome and demoralizing and were rejected at the Reformation. The Medieval Church makes a great appeal to a certain people; but they are either a comparatively small class, natures that hate the main current and prefer to float in an exclusive eddy, or, they are people to whom Roman Catholicism is the natural affiliation.

People who love democracy and believe in progress, who hold it incredible that God who has made freedom such a source of development and progress in the State, should have established autocracy and created a great religious trust in the Church, turn away from religion when presented in such uncongenial and reactionary forms. Most Americans are of this kind. Who does not know of parish after parish in the Episcopal Church that has lost its Protestant element through the insistent introduction by some Anglo-Catholic priest of services and practices that are novelties, repulsive novelties to congregations, however ancient rites they may be according to the antiquarians? There is a great demand for endowment for our downtown city churches that they may be able to continue their work under changed conditions. But who can expect Protestants to give largely to parishes when they cannot tell what kind of teaching and what sort of service will be found in such churches in a few years if Anglo-Catholics are allowed to have their way? What Protestant is interested in keeping up a form of worship which makes people easy converts to the Church of Rome.

A "remonstrance" was recently published by 1,100 Anglo-Catholic clergymen of the Church of England protesting that they are being persecuted, because an effort is being made in England to control them. But as the Bishop of Exeter has well pointed out, the protests against Anglo-Catholics have come chiefly from people who have been smarting under Anglo-Catholic aggression. Here are the Bishop's exact words in his *Diocesan Gazette.*

"I see before me several country churches emptied by their Anglo-Catholic priests. And again and again I recall the story, 'We were happy till an Anglo-Catholic was appointed,' and how gradually or suddenly the church was rendered impossible for those who had strong Protestant and Evangelical leanings. Matins, which they, their fathers, their grandfathers had heard Sunday after Sunday, was, at a quarter to eleven, mumbled—that word is no exaggeration— and at eleven High

Mass was sung with full ritual. There were lights and incense, genuflections and vestments, and if some sturdy yeoman stuck to his church and tried to partake of Christ's Blessed Sacrament at High Mass, as he was bidden to do by both Prayer Books, old and new, he was either refused or at least told that he was sinning; that he should come at 8:00 in the morning, when, as everybody knows, the agricultural community cannot be present. He metaphorically was pushed out of Church; he wandered about, perhaps to some neighboring Church, perhaps to some Free Church Chapel, bearing in his heart a bitter feeling of resentment.

For many years this resentment only found expression in sharp letters to his bishop or possibly to the local press. But, like all such feelings when spread over a wide area, it has at last found expression in party action and it is frankly hostile to Anglo-Catholicism. These people can truly say, 'We have come to the limit of our endurance. We no longer worship in our parish churches where our forefathers lie buried, where we were brought up as children.' They do not sign remonstrances, but they will give their money to buy up livings to be held by Protestant priests; they will write to their members and insist that his vote shall be given to defend them in Parliament.

I quite agree that such methods hit a heavy blow on Anglo-Catholicism. But justice compels me to say that those who are driving the poor and simple out of their parish churches should not be pitied if they find themselves in their turn deprived of what they deem their rightful Anglo-Catholic privileges."

Such is the condition in England. But there under the lead of such men as Lord Brentford, something of a counter-movement is being organized. No effective stand is however being made in America, where the same sort of thing is constantly going on. In parish after parish, Anglo-Catholics have driven away a large element of the congregation by their lawless innovations, and Bishops sit supinely by and do nothing. In our mission work the same process goes on. Take for example our work among the Italians. This work usually begins among Italians who are somewhat intellectually advanced, and shrink from the autocracy of Rome and the crudity of Transubstantiation. They realize that Protestantism is the dominant religion of the land, and has been the sustainer of our splendid public schools. So they come to our Church as an exponent of Protestantism in a form congenial to them. Of course the right policy would be to teach such converts the Protestant principles of our Church, which justify their departure from Rome and to familiarize them with the services of our Prayer Book, so that they might feel at home in our Church. But this is not the line that is taken, although the great success that our mission to Brazil has had under this policy ought to be widely known. The Bishop allows the Anglo-Catholics to get charge of the mission on the specious but utterly fallacious plea, that to win converts from Rome, our Church must be presented with a minimum of deviation from Romish ritual and teaching. The result is that such converts are not taught to be at home in any of our Churches except those with an extreme Anglo-Catholic type and the logical basis of the mission is destroyed since it is hardly worthwhile for intelligent people to leave the Church of Rome, for the sake of the small differences that separate Anglo-Catholicism from Romanism. How can our Church make any considerable progress in the mission field, when its missionaries are as divergent in their teach-

ings as are Anglo-Catholics and Protestants? Can different Protestant Church organizations be as great an obstacle to the progress of Christianity as the profound differences that separate Anglo-Catholics and Protestants, inside the same organization?

Let anyone who has had the experience of the writer, of finding the Episcopal Church at his summer resort in the control of Anglo-Catholics, answer that question. No Protestant can feel at home at their near-Romish services. Even if the preacher delivers a message adapted to modern life, it is like a fine picture in a gaudy and tasteless frame. What has a spiritual, New Testament faith to do with these prostrations before consecrated wafers? What concord has religion as a venture of faith with this abject submission to authority?

But, as has been well said,

"What many people regard as their religion is really of a composite nature, including other loyalties and sentiments than such as are distinguishable as purely religious: e. g., aestheticism, romanticism or reverence for past ages and for picturesque institutions: historical and even political association; and so on to remote ramifications.

Sometimes little room is left in such religion for reverence for God and moral duty: the subsidiary loyalties being so easily entertained that they readily pass into fanaticism and usurp the place and name of religion."

Nowhere does such substitution seem more manifest than in an Anglo-Catholic service. Here one hears: "What Catholic gentlemen (sic) throughout all the ages have thought," "What is Churchly," "What is ancient," "What is aesthetic," "What is authoritative." But little about the responsibilities of a free mind and a free agent, or what is truth.

The differences between Anglo-Catholics and Protestants are deeper than differences in first principles. Strange to say people who differ widely in first principles sometimes get along very well together. For practical purposes it is much more important that people should agree in ends, than in philosophies. The empirical philosopher and the idealist often readily unite in moral reforms; the common end unites. But with Anglo-Catholic and Protestant the ends are diverse. They pull in different ways. The Anglo-Catholic looks backward; the Protestant looks forward; the Anglo-Catholic believes in external authority; the Protestant in internal authority, the one believes in a changeless faith; the other in a faith that learns and grows—their goals and their methods are both different. Their ethics are different and their tests of truth are different.

Perhaps the most disastrous of all the differences is that their imaginations are alienated. To the Protestant, the Anglo-Catholic seems a poseur with his love of picturesque postures, his vestments, his devotion to uniform, his dominant aestheticism and his bizarre estimate of moral values; while to the Catholic, Protestantism seems common, vulgar, lacking in distinction, tasteless, tame. No one correctly sizes up the situation who does not appreciate these aesthetic alienations. They are profoundly disruptive.

What we need in the Protestant Episcopal Church is a frank facing of the situation. Much may be said for giving the clergyman the right

to mould the ritual of his service to suit himself and his congregation, for freedom in rituals as in teaching. But surely nothing can be said in favor of allowing the clergyman to run a service as he pleases without regard to the congregation, or the Church as a whole, *while at the same time the Church in which he is an officer, puts forth a service in a mandatory form and invites people into its membership as a society correctly expressed in its Prayer Book.* Such lawlessness is unjust to the congregation and morally injurious to the clergy, who solemnly promise to obey the laws of the Church. Surely we ought to have our Church presented in our missions, the joint enterprises either of the diocese, or, of the whole Church in some standardized form. Isn't that the purpose of the Prayer Book? We can not expect to be efficient, unless we have more unity of spirit.

Our Ecclesiastical statesmen have been fond of boasting that we are the most comprehensive Church in Christendom. But the Anglo-Catholics have forced upon us the question whether there ought not to be limits to our comprehension. Rabelais conceived of an elysium where everyone could do what he wished, but he laid down one condition, everyone had to be a person of goodwill. Up to this time the Protestant Episcopal Church has been very much after Rabelais' pattern. We have been somewhat lawless, but we have managed to get along, because almost all of us liked the Church to which we belonged, we had a goodwill towards it. But Anglo-Catholics are not men of goodwill; they hate the name Protestant. They dislike the Protestant features of our Church. Talk with them, inquire what books they are reading and you will discover that the Roman Catholic Church has captivated their imaginations. Take for example the recent autobiography of that exceedingly brilliant Anglo-Catholic, Dr. John Rathborn Oliver. The touchstone by which he estimates church is aesthic. Protestantism seemed to him ugly, and that settled the question with him; but he entered once in London a ritualistic Church in a Saint's way.

"The candles on the altar were lighted and he waited in the shadows while a priest in Mass vestments went up the altar steps.

He never knew why this morning seemed to him ever afterwards to mark a definite period in his life. He only knew that he was overwhelmed by a sense of 'having come home.'"

One can but wonder whether such a nature so guided and controlled by aesthetics could have relinquished the sumptuous worship of Diana of Ephesius for the simple rites of the early Christians. Mr. Oliver's religious history is most peculiar and particularly instructive in his frank account of its changes. Born in our Church, and trained in ritualistic worship, he entered our ministry, lost his faith and then fluttered around the Church of Rome like a moth around a lighted candle. Finally he sought to enter the Roman Catholic priesthood. Something in his record blocked his way and made the Roman Church unwilling to receive him. In entire disregard of the obligation to remain in the Church of Rome, after he had entered its fold, as long as he believed in its teaching, the refusal of that Church to accept him into its ministry, changed his point of view. Though he had "foresworn the allegiance of the Church in which he had been born" and

solemnly entered the Roman Church, he lost interest when he was not welcomed into its priesthood and drifted into the study of medicine in Austria and wound up in Baltimore as a psychiatrist and re-entered the ministry of our Church. Now he is one of our clergy! But this is how he still feels about the Roman Church in his own words:

"I have the greatest respect, the greatest gratitude to the Holy Roman Church. No one in my presence shall ever speak of Her lightly or sneeringly. I often wish that I had been born inside Her fold. Things would have been so much simpler, although perhaps not so interesting."

But he claims credit for sticking in the Church in which he was born, as if people were in religion a kind of serfs, attached by birth to organizations, though not to the soil. But if he is not in Rome, he dwells close to its walls. He had no goodwill to the Protestant Episcopal Church or our Communion office. He loves the Mass. He eats the flesh and drinks the blood of God, not metaphorically by faith, but corporeally and with his teeth. The Presence is behind the Tabernacle doors. His imagination is captivated, not by the Upper Room and the Master saying, Do This in Remembrance of Me, but by the ritual of the Medieval Church, the acolytes and servers, the lights, the incense, the vestments.

"I could move the Missal, and bring the sacred elements of Bread and Wine. At the Sanctus and the Consecration I could ring the bell, the soft murmuring bell that throbs through the stillness of the Church and dies so softly away into the tense silence."

Such were his sensations when he first returned to Church-attendance, of course is an Anglo-Catholic Church, where he assisted at the altar. When he later performed the miracle of making the body and blood of God his raptures were still greater.

Let any one read Dr. Oliver's autobiography entitled *Four Square*, and note how subordinate are the moral and rational elements in the religion of the writer to the aesthetic and romantic, and recall that this outstanding Anglo-Catholic is a member of an enthusiastic group and the conclusion cannot be escaped that a Church that harbors men of such goodwill towards Rome and such illwill to the Protestant Episcopal Church, as it now exists, is too comprehensive to be effective, and as a house divided against itself will certainly come to destruction. This is, at any rate, the opinion of the writer, who is attached to the Protestant Episcopal Church not merely by birth and certainly is not kept in it by rejection for the Roman priesthood, but by conviction and cordial sympathy with its Reformed teaching and Constitution.

I have of course no desire to increase this mutual repulsion. I only want to point to its existence as part of the situation. Dr. Rathbone Oliver will bear out this contention. He writes of a young Protestant clergyman who spoke to some undergraduates with the greatest ease about what he called "religion." "He said, in a way," continues Oliver, "somewhat the same thing that I had planned to say and yet what we each meant by religion was so entirely different that there seemed no possible meeting ground between us of a common understanding."

"The type of religion that was being talked about, the type that was being offered to these young men and women had exactly the same

relation to the dignity and beauty of the Catholic Faith that chewing gum has to the bread of life."

The clergyman was the chaplain of a western university. Here you have the Anglo-Catholic repulsion. To get the Protestant reaction, I recommend readers of *The Chronicle* to read Oliver's book. He counts one of the greatest of Baltimore's criminal lawyers who had disappeared from practice because of his dishonest unscrupulous and corrupt practices, being hand in glove with murderers and thieves, as a friend, because he was always courteous and respectful and never lost his temper in matters during a trial. He doesn't blame modern young men for getting drunk and behaving like beasts. "We all did it." Only they ought not to do it in their rooms and where it comes to light, and so on through a book where aesthetics dominate and morals are overlooked in Erasmian Humanism.

The same captivation of the imagination is manifest in Dr. Orchard's article in the September *Atlantic*, "*Why I should find it difficult to become a Roman Catholic?*" He finds no difficulty in "accepting the whole of the Roman Catholic doctrine including the infallibility of the Pope." Of course this means that he believes the position of the Roman Catholic Church is sound, yet he seeks to justify his refusal to follow this belief to its proper conclusion. Of what use is it to argue with people, who are frankly irrational and inconsistent?

One can but feel that if the Roman Catholic Church enjoyed in England and America the social consideration that is possessed by the Episcopal Church many of those who long for its sheltered pastures would overcome their hesitancy and jump over the fence. But it is not given to many to gauge correctly their own motives and sources of action.—*Chronicle.*

Suicide and the Press

It has been said that if one hears or reads the same thing sufficiently often one begins to believe it. Too often one fails to analyze or philosophize concerning the facts of the case. This is the principle of all advertising. During the late war many of us were stirred almost to thoughts of murder because of the propaganda spread on the sheets of the daily press.

There is one large class of readers, the neurotic and emotionally unstable individuals, who clamor for the sensational and melodramatic. They can close their eyes and almost place themselves in the position of those about whom they read. In short, they are morbid and seek their kind, as the depressed individual hates the sunshine. These individuals are peculiarly susceptible to the lurid descriptions of suicides too frequently featured and illustrated by some of our papers.

Knowledge of these facts led me, a few years ago, to interview the editors of the Milwaukee daily papers, with the idea of presenting this matter to their attention so they might make the subject of suicide less conspicuous, and eliminate the gruesome details, particularly the methods used. My effort met with the uniform statement, "The public wants the news." As time passed, however, we had the satisfaction of observing a gradual soft-pedaling in this matter.

Recently there was sent out from the office of the State Medical Society the following letter to every daily newspaper in the state:

"Suicides are always more numerous late in the year and early in the spring. They are more frequent in times of financial stress.

"Apropos of this, I wish to call your attention to the practice of the press in publishing and often illustrating the gruesome details of the ever increasing army of suicides. It might be said that the suicide's act is almost invariably the result of a mind that has always been poorly balanced or has become acutely so through sickness or stress. Such minds are ever open to suggestion and especially so to suggestion of an unfavorable character. These individuals are newspaper readers and the story of a suicide as graphically set forth by the press is only too often the influence which pushes them over the line by suggesting ways and means. Permit me to call your attention to the force of suggestion along this line in the suicide pact and also to the long list of suicides though the bichloride of mercury route following the minute description in the press of the suicide of a well known Atlantic banker a few years ago. I might cite you many instances of this character, personal and otherwise, where such was the case.

"The press will help all the public and injure none by not printing so many details of these tragedies. Why publish the means of suicide and thereby put into the minds of others ways and means to this end? Why so often illustrate these facts of wrecked lives?

"The above comments are the result of thirty years' intimate contact with mental illness as physician in charge of an institution treating such cases, and not that of impulse or lack of consideration.

"*Arthur W. Rogers, M.D.*
"Oconomowoc, Wis. "Chairman of the Council."

A similar letter sent out a few years ago brought forth six rather unsatisfactory replies. The recent letter brought over a score, from the leading papers in the state, all approving our suggestion. We quote from two special articles:

"It is conceded that a suicide act is the result of an unbalanced mind due to ill health, or stress in business. This paper established a policy some ten years ago of eliminating the details that the burden might be lightened upon the survivors. . . . We must remember that news of a suicide is not confined to the individual alone, but to the entire family, and that the burden, temporary though it may be, is a heavy one to bear on the part of those related."

"It might be interesting for you to know that our paper, for nearly four years, has not used the word 'suicide' nor given the details in any account of local cases of self-destruction. We have also endeavored to eliminate the word 'suicide' from our telegraphic news reports in so far as possible."

A central Wisconsin editor remarks:

"We have noted that one suicide is usually followed by two or three more in rapid succession and there seems to be something to the theory that publicity induces others to take their lives." . . .

We garner one great fact from the above. The press of Wisconsin desires to give the public news that is informative, constructive, and harmless. In each community the medical profession can wield much power along social lines, if we but give of our thought and time.

—From an editorial in the *Wisconsin Medical Journal.*

Some Later Phases of Humanism

By the Rev. Arthur B. Kinsolving, D.D.

The most seriously challenging movement today running counter to the central beliefs of the Christian Church is Humanism. Its main conviction seems to be that human life itself is the supreme value in the realm of thought; there is nothing higher. Man is not to be treated as a means to cosmic ends, social ends, or religious ends; he is an end in himself. He is not to be regarded as a means to moral order or world order. Human life itself is of supreme importance.

There are a number of varieties of Humanism in the world today, and interesting paradoxes have been traced in the content of humanistic thought by Joseph Krutch and others, but it is claimed by practically all of those who have espoused it to offer a religion which promises to offset materialism, mechanism, occultism, etc. External authority develops sympathy and cooperation. Supernaturalism has had its day and scored its failure. It is in the natural order that men find the basis for their new faith. Science has shown us how the gentle, kindly, loving people will inherit the earth. It is to Humanism we must look for the triumph of sympathy over brute force, of love over hate.

As we look back over the centuries, we must acknowledge that Humanism as a compensatory or corrective movement has had a very striking and, to a considerable extent, an honorable history. Nor has it in the past been divorced from belief in God. In the fifth century B. C., it turned men's attention from cosmological speculations to the study of man. The prophet Micah has a distinct touch of it in the great passage, "What doth the Lord required of thee but to do justly and love mercy and walk humbly with thy God?" The rise of Humanism in the fourteenth century was a natural reaction against the absolutism of a Church system which had fastened upon men's necks one of the most conspicuous tyrannies of all time. With the revival of learning, beginning on the day that Petrarch discovered the manuscript of Cicero, on through the period of the establishment of the great universities of Europe to Erasmus, the encyclopedic master of the humanists of his day, there was a cumulative influence that changed the medieval winter into genial spring. The fertility of Erasmus' mind, the brilliancy of his wit, and the charm of his personality, won for him the brightest diadem among the humanists of his age. This man's heart, as he himself said, was Catholic, his stomach Protestant, and his sympathies humanist, and all his life he did valiant battle against ignorance and obscurantism. Of course Erasmus might never have carried through politically the Protestant Reformation. Only a burly Luther was equal to this. But throughout his brilliant career this great scholar was carrying forward a movement which, had its influence been more widely assimilated, would probably have delivered us to some extent from the revolt of later years.

And then in the eighteenth century the spirit of freedom and

humanity at the time of the French Revolution fought bitterly the selfish exploitation of the laborers and the middle classes by barons and kings, living in large part their debauched and degenerate lives in chateaus and palaces, and started a wave of interest in the welfare of the people which still moves on apace.

But in our day Humanism has taken an ominous step forward in its development. A few years back it was content to note evidences of the weakening of monotheistic premises. They pointed to the falling off of the Roman Catholic grip upon South America, Mexico, Italy, Czechoslovakia, Austria, to the decline of Protestantism in America, England, and Germany, to the disintegration of the Greek Orthodox Church in Russia, Greece, and Asia Minor, to the enormous increase of agnostic populations both in the West and in the East. They admit exceptions here and there; for example, the revival of Roman Catholicism in France since the Great War. Yet they claim confidently a steady decay in religions of authority. There can be little doubt that this claim is true over wide areas. It is not so clear that the changes which we have witnessed spell the permanent downfall of faith in God, as God is defined in Jesus Christ.

It is also to be remembered that the new humanists are in revolt against a new tyranny. Formerly, the revolt was against "the chains of the Church," insisting upon a return to the study of the classics and of the Bible. Today the revolt is against the tyranny of science, science which is attempting to reduce human action to a calculated mechanism, thereby destroying the dignity of man. For this phase of the revolt, which looks to the emancipation of thought and literature and art, not to say religion, from what has come to be a mechanistic tyranny, one must have a genuine respect. But is it not with this aspect of humanism that this paper is directly concerned?

One of the most genial and persuasive of the living apostles of Humanism is Walter Lippmann, and in his widely-read book, *A Preface to Morals*, he notes the large number of people who no longer believe in the religion of their fathers, some proudly defiant, some indifferent. He himself is of the number of those who feel a vacancy in their lives. He quotes the saying of Thomas Huxley, "A man's worst difficulties begin when he is able to do what he likes." He cites the fact that Renan after breaking with the Church felt that the enchanted circle which embraced the whole of life was broken, and he was left with a feeling of emptiness. He tells us that the disillusion of the old modes of thought has gone so far and is so cumulative in its effect, that the irreligion of the modern world is so radical and so serious, modernity is in such sharp revolt against the whole spirit of the formal Christian faith of yesterday, that there is no likelihood of their reconciliation. The modern man must live, therefore, in the belief that the beauty of man is not to make his will conform to the will of God, but to the surest knowledge of the conditions of human happiness. "When they find that they no longer believe seriously and deeply that they are governed from heaven, there is anarchy in their souls until by conscious effort they find ways of governing themselves."

In short, Lippmann believes that modernity destroys the disposition to believe that behind the visible world of physical objects and human institutions there is a supernatural kingdom. This belief seems "a grandiose fiction projected by human needs and desires." The humanistic view is that religion hitherto only shows the presence of a desire that such objects should exist. And finally Mr. Lippmann says, "In this book I take the humanistic view because in the kind of world I happen to live in I can do no other."

Here is a man in whose souls there still shines the light of a Hebrew inheritance, including the love of righteousness, who has lost the vision of God, and yet is still trying to salvage the values of the believing world. He recites many partial and imperfect statements of theistic belief, because he, like others of his school, is not apparently familiar with that literature which has made definite theistic belief more at home in the modern world. Take one of the classic statements of three centuries ago, "The chief end of man is to glorify God and enjoy Him forever." How imperfectly these words would describe the actual earthly life of our Lord. How completely it leaves out of view a large and essential portion of the story of Him who went about doing good, lifting burdens, casting out devils, teaching and healing men. How far it is from balancing the whole godward and manward elements in the life of our Lord Jesus Christ, or even from rising to the conception of the divine Fatherhood as the supreme symbol for God.

When Mr. Lippmann and others have cut loose from the divine authority as giving us a goal for human life, they are very much at sea. He says: "If civilization is to be coherent and confident, it must be known in that civilization what its ideals are. The vision itself we can discern only faintly, for we have as yet but the fragmentary testimony of sages and saints and heroes. . . . But we can begin to see, I think, that the evidence converges upon the theory that what the sages have prophesied as high religion, what psychologists delineate as mature personality, and the distinterestedness which the Great Society requires for its practical fulfillment, are all of a piece, and are the basic element of a modern morality."

I wonder what proportion of the common run of mankind Mr. Lippmann expects to be reached by this rather high-brow eclecticism. It is not strange that a few sentences later he should quote the profound saying of Bacon, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

On one of his last pages Lippmann writes: "Those who believe that their salvation lies in obedience to, and communion with, the King of Creation can know how wholehearted their faith is by the confidence of their own hearts. If they are at peace, they need inquire no further. There are, however, those . . . who cannot be argued into the ancient belief. They have learned that the absence of belief is vacancy; they know from disillusionment and anxiety that there is no freedom in mere freedom. They must find, then, some other principle which will give coherence and direction to their lives." It is because such thoughts

have been borne in upon him so powerfully that he has offered us the substitute that he has for Christian faith.

One of the most serious and earnest statements of the case for a cultivated Humanism which has appeared in recent years is that of Prof. J. S. Huxley in his *Religion Without Revelation*. He says in his *opening sentence* "I have called this book *Religion Without Revelation* in order to express at the outset my conviction that religion of the highest and fullest character can co-exist with a complete absence of belief in revelation in any straightforward sense of the world, and in that kernel of revealed religion, a personal God." He tells that he has his eye on the future. He sees the religious system of today crumbling under the impact of the new knowledge. Yet he is firmly convinced of the permanent value of religion as a factor in human progress. He desires in his book to set forth a basis for the religion of the future which will stand all tests. He thinks the idea of a personal God belongs to the immature past, and is today a hindrance. In his eyes "the essence of religion springs from man's capacity for awe and reverence." These are real, while their object is non-existent. "The idea of supernatural divine beings, far from being a necessity to any and every religion, is an intellectual rationalization which was necessary or at least inevitable at a certain primitive level of thought and culture; but which must now be abandoned if further religious progress is to be made."

The point at issue is the question of a personal God. Is there objective reality in that to which all religious experience turns, or was Voltaire right when he said that "man is forever creating God in his own image"? Have men merely been assuming the existence of a "magnified non-natural man" as the reality behind all things? Mr. Huxley admits that in a religion for today there should be a definite relation of personality to the rest of the universe, one into which reverence may enter and search for the ultimate satisfactions of discovering truth and expressing beauty, and yet he seems to think that the only personality conceivable is our own, thus resolving religion into subjectivism. Contrary to all this, the claim of Christianity is that religion cannot be vital unless its God is a living God, with whom we are in personal relationship. In the God and Father of our Lord Jesus Christ we have such a God, and our further claim is that without the ability to believe in, to know, to love, to trust, and to follow a living personal God, religion itself will inevitably wither away and die.

I suppose that all thoughtful modern men realize that antecedently, of and by ourselves, we cannot know God. This was appreciated in the days of Job. "Can man by searching find out God?" Certain it is that we are agnostics in this sense. But may there not be something beyond and above the tether of our agnosticism? Is it utterly unbelievable that the Being whose mind, heart, will, in short, whose personality is in and behind this marvelous universe, may have loved the only being on this planet who ever thinks about Him enough to come and find us and manifest Himself among us in some way by which we can understand and love Him? If men have been unable by themselves to find God, why should it be deemed a thing incredible that God should have

come to find them and to translate Himself in terms that we human beings can understand? This is what St. Paul meant in that wonderful passage in the letter to the Philippians when he says that Christ Jesus who had existed in the form of God . . . "emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross . . . that in the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If God be really personal and a father, it would seem the most natural thing conceivable that He should wish His child ren on earth to know what He is like. In ages to come—and how little we know what the future of man is to uncover—we may see Him face to face. But not so now. "I must go and visit them. I will take their flesh upon Me, and interpret Myself to them as fully as they can be made to understand." And so Christ came, and we saw what God is like. We saw the radiant personality of Him who was Son of Mary, Son of God, radiating, glorifying, sweetening, hallowing all the relations of our human life: "the home relations of a boy, the workbench-life of a toiler, the life of a true friend, as in the case of the family at Bethany, the valiant life of a tempted man, as in the Wilderness, the life of a man of sorrow and loneliness, as in Gethsemane," the life of a martyr to the uttermost, yes, and a Saviour of men on the cross. All this was a revelation not merely of the personality of man at its highest but of the personality of God.

There can be no question that the reality of God's disclosure of Himself through the Hebrew prophets and through Jesus Christ is central in the scriptures of Old and New Testaments. The Old Testament does use anthropomorphic terms for God freely to avoid the danger of His being thought of as an abstraction or an idea. "I am the God of Abraham and Isaac and Jacob." "Be thou holy, for I am holy." The Psalms are redolent with the idea of the person and interest of God. "O God, Thou art my God." "The Lord is my shepherd, I shall not want." The author of the Epistle to the Hebrews begins that remarkable book with the words, "God who in many parts and many manners spake in old times unto the fathers by the prophets hath in these last times spoken unto us by His Son." St. Paul admits that now we see through a glass darkly, like a reflection in a mirror, but then face to face. God is not an abstract quality, such as beauty, justice, truth. He is a being of deliberate will and energetic action, approving and disapproving, judging and blessing. "Because God is God," writes a great scholar, "He must come into His own in the whole of His universe, and each insolent power in turn be overwhelmed. These epiphanies of divine power are the days of the Lord, and there will be a final day. The Bible never allows us to forget that." It is admitted everywhere that there is deep mystery about the being and person of God. "Clouds and darkness are round about Him, but righteousness and judgment are the habitation of His seat."

Now the humanists say to us, "Let theism go; God or no God, the good life may still be ours." They deny a personal mind or will or heart behind the universe, and claim that it makes no difference to the modern man. They rewrite our genesis, "In the beginning God," in this way, "In the beginning force, non-moral, unpurposive, unintelligent force." They refuse to discover in the cosmic process intelligence, plan, or goodwill. They declare that personality is a fortuitous development, and that the whole Christian view of man in his relation to the world shows an utter lack of perspective. And yet with such a background some of them insist on salvaging the values of religion.

Joseph Krutch has with ruthless pen traced to its logical issue this bold denial in disillusion and despair. He sees in the implications of atheism that "living is merely a physiological process with only a physiological meaning." "Man has no reason to suppose that his own life has any more meaning than the life of the humblest insect that crawls from one annihilation to another." Krutch says that the most vaunted virtues of human beings are found often in higher perfection in the lower animals.—*The Living Church.*

Book Review

(When ordering books, please mention this Magazine.)
NOTE—*Reviews, when not signed, are by the editor.*

Mrs. Eddy. The Biography of a Virginal Mind by *Edwin Frandin Dakin.* Charles Scribner's Sons, New York, 1930. 563 pages.

When this book came out Christian Science authorities tried hard to have it suppressed. Book sellers were intimidated by threats of boycott, and it seemed for a while as though the book could not be kept in the market. But Scribner's stood their ground manfully; liberal paper like the "New Republic," the "Nation" and the "New York World" informed the public and soon a reaction in its favor set in. Four editions have been put out by this time.

Mr. Dakin's picture of Mrs. Eddy is, of course, very different from the one presented in "authorized" lives of her, e. g., that by Miss Sibyl Wilbur. Still it is based entirely on reliable sources, it aims to give the real facts and is very cautious in drawing damaging conclusions as to the personal character of the founder of Christian Science.

Mary Baker's life until forty was purposeless. During that time she was married twice, to Mr. Glover, who died a few months after he married her (leaving her a posthumous son) and to Dentist Patterson. The union with Mr. Patterson was not a happy one; his wife had a neurotic nature, a terrible temper and a high opinion of herself. After a few years he left her. In 1862 she met "Dr." Quimby of Portland, Maine, and his influence over her decided her whole future. Quimby had found that the cure of disease was entirely mental; that it depended on the attitude the patient took towards his sickness; that by suggestion he could be freed from his troubles and that such suggestion was effective without hypnotic sleep. He was convinced that he had discovered the way Jesus healed. He soon built up a large practice. But he did not keep the new healing art to himself, he taught others to use it. He never had a more susceptible and enthusiastic pupil than Mrs. Patterson. She stayed with him three weeks, later two months, and her health was restored (temporarily). She gave Quimby credit for her cure and adopted his system. What he said about "truth" and "error" (the error of giving intelligence to matter), the healing by suggestion, the idea that sickness was a result of the mental attitude and could be removed by changing that attitude: all this is clearly the framework of her own later "Science". At that time she fairly worshipped her great benefactor, but later she never admitted her debt to Quimby: God had revealed it to her.

In 1866 Mrs. Glover (separated from "Dr." Patterson she took her first husband's name again) had a fall on the sidewalk, which caused her intense pain. She was healed from it, she said, miraculously, (by

reading Matt. 9: 2) and from there she dates the birth of "Christian Science." The doctor who treated her says he had given her small morphine doses. 1867-1870 were years of wandering, she was poor, dependent on others and very nervous. It was a trial, too hard for most people, to give her the hospitality of the house for any length of time. During those years, however, she wrote her "Science and Health," applying the psychology learned from Quimby, denying the evil in life and stressing the good. Young Kennedy became her healer. They set up business at Lynn, Mass., she taking the title of a teacher of "moral science." It may be said here that Mrs. Eddy seldom practiced healing herself, she had it done by others while she attended to the more important matter of teaching. Kennedy left her in 1872 on account of the extreme claims she made for herself, e. g., that she could walk on the water. She seldom kept her chosen favorites very long. Soon she would get tired of them, cast them off and accuse them of exerting an evil influence over her. She called this Malicious Animal Magnetism, a sort of hypnotic spell exerted from a distance. Throughout her life she battled against this Malicious Animal Magnetism. Oftentimes it required the united cooperation (and "concentration") of all her attendants to deliver her from the agonies caused by this imagination. It must have been an exaggerated case of hysteria. The strange thing is that she, the founder of mental healing, contended in vain with this malady for half a century. In 1875 her "Science and Health" was published the first time. She charged her pupils $300.00 for a course lasting three weeks, a high price for most of them were poor, but "God impelled her" to put this price on her Mind Healing. Although she followed practically Quimby's "Science and Health," she quit his laying on of hands (which she later called animal magnetism). She developed Quimby's philosophy in her own way. Without being versed in speculative thought or even being a logical thinker, she arrived at a system suited to her purposes by a series of simple syllogisms. All is God, hence all is good (this sounds like pantheism but she abhorred pantheism). Mind is all, therefore matter does not exist. She hitched up evil with matter. Now matter is not real, therefore evil is not real: hence matter is evil. She denied the reality of an objective universe. There is only one reality, the world of subjective ideas. In her denial of matter she would sometimes go so far as to say, the human body is not real, the organs of the body are not real; heart, lungs, stomach are not, so how could we suffer from diseases of these organs?

Her followers were wholly unable to deal with philosophical abstractions. They gave only verbal assent and lip service; all they were interested in was to get rid of their troubles by denying their existence. Quimby had treated mental healing and faith cures as the same thing. Christian Science, according to Mrs. Eddy, has nothing in common with faith cures.

Mrs. Eddy, although clearly a wholesaler of Quimby's ideas of mental healing, did one thing Quimby never thought of, she gathered her followers in a religious organization. Her healing was built on

a new theology and derived from the Bible. It had therefore a divine origin and must be infallible. In her "Key to the Scriptures" she adapted the scriptures to her uses. In her interpretation she was entirely immune to the shafts of intellectual criticism. But that did not bother those who were already won in other ways. God is love, and is light, he wants us to be like him. Perfect in body and soul. Grasp this, hold it fast, ignore all that seems to contradict it. It is an optimistic creed, a sunny view of life. It appealed to many and doubtless its psychical effects were beneficial in many ways. Besides, her success was by no means instantaneous. Let us insert here that in 1877 she married Mr. Eddy, she was then fifty-seven years old (the certificate gave her age as forty, who lied?) Mr. Eddy was a colorless individual, entirely devoted to her. (By the way, we fail to see why the author calls the life story of this much-married woman the "biography of a *virginal* mind").

In 1879 Mrs. Eddy founded an established church, "The Church of Christ (Scientist)," at Lynn, Mass. A year later its members, eight, left her. It seemed as though her venture was a failure. She removed to Boston and now her success was rapid. In 1881 she founded the so-called Massachusetts Metaphysical College. From 1881-1889 the earnings of this college amounted to $1,200,000. This money flowed into her hands entirely. Mrs. Eddy denied the reality of many things but she never denied the usefulness of money. She also showed a gift for the practical affairs of life, for management and organization, truly marvelous. The healing taught in this college consisted mainly of three things: mental concentration on the patient, visualizing him as well, verbal assertion that he was well. It did not always work. For instance, in 1882 good and faithful Mr. Eddy died. She said of "metaphysical arsenic" or (malicious animal magnetism, having the same effect as physical arsenic would have had). She "had not taken the case in time." The doctor pronounced it heart disease; the post-mortem examination also revealed clearly the evidence of the defective tissues.

In 1888 the National Christian Science Association had its second annual meeting at Chicago. Mrs. Eddy greeted the eight hundred delegates with the first verse of the 91st psalm. Her unprepared speech thrilled her hearers with pentecostal power. "Strong men turned aside to hide tears as the people thronged about Mrs. Eddy with blessings and thanks."

Her personal presence had something overpowering, so that at times she lived up to what people saw in her, a mystic-priestess anointed of God. And as time went on they even put her on the pedestal of a deity, she was the "mother nature" in God, she was Christ come again bringing the spirit, i. e., her book, Science and Health. She liked to call herself and be called, "Mother" or "Mother Mary." The Christian Science Journal, founded in 1883, and the Christian Science Monitor, founded in 1908, and other papers did effective propaganda work.

As her influence grew and the veneration of her followers, she withdrew more and more from public gaze. Her very unapproachable-

ness added to her reputation the charm of mystery. But all these years when she had reached the pinnacle of her fame, she was tortured by the ever recurrent horror of Malicious Animal Magnetism. Mr. Frye was during that time her most devoted attendant. He and others in the house were called in many a night to help their tortured "Mother" in the maddening agonies she ascribed to the mental influence of her enemies. They had to use their united powers of "concentration" to alleviate her sufferings. Mr. Frye kept a diary in which he faithfully described these nightly experiences. This diary was later destroyed but not before Mr. Dittemore, a former director of the Mother Church, had it photostated. He also made certain portions of it public. From this source our book gives many quotations. It can readily be seen that they are authentic and it must be left to Mrs. Eddy's followers to explain why their venerated leader could not help herself after she had helped so many others.

Mrs. Eddy was very jealous of those of her believers who became too prominent. We mention only the case of Mrs. Augusta Stetson, the founder of the large New York church, a great healer and almost a rival of Mrs. Eddy herself. She was at Mrs. Eddy's secret instigation expelled from membership in the Mother Church and from her own congregation as well.

Mrs. Eddy also took steps to prevent any successful revolt against her authority. All power was concentrated in the Mother Church at Boston. This church she ruled through the directors appointed by herself. Furthermore the office of pastor was abolished and readers put in their place. She was the only pastor ("pastor emeritus" was her title). Members of the congregation were not even allowed to have discussions after the services. So she laboriously devised ways and means to make any organized opposition that might develop difficult.

Mrs. Eddy died in December, 1910, almost ninety years old. The author does not take up the question of the merits and reality of the mental healing method propagated by Mrs. Eddy. He does not hide her imperfections but he treats her fairly and gives her the benefit of the doubt, sometimes when the evidence is pretty strongly against her. He freely expresses his admiration of the indomitable spirit of the woman which achieved so much in spite of life-long difficulties and handicaps.

His task was a laborious one and he has performed it without flinching. The Christian Science Church tried to destroy the book. It could not be done, and all future writers on the same subject will be compelled to pay tribute to the careful and painstaking work of this historian. The books of reference and encyclopaedias in their articles on Mrs. Eddy and on Christian Science present the official position of Christian Science entirely. There is not a word of criticism of her or the movement in them. Quimby is either ignored entirely or treated as without importance. Of Mrs. Eddy's life-long struggle with Malicious Animal Magnetism and the Frye diaries we hear nothing. No wonder that Mr. Dakin's book stirred up such a hornet's nest in Christian Science officialdom.

Christian Ethics and Modern Problems, by *W. R. Inge*, Dean of St. Paul's. G. P. Putnam's Sons, New York and London, 1930. 427 pages.

The storm-center of religious controversy in post-war Europe and America, is the relation of the Gospel of Christ to the problems of conduct. So thinks Dean Inge and therefore he has devoted this book—the last one he is likely to write— to the relation of Christian ethics to the civilization of today. The rational basis of Christian ethics is obedience to the will of God as revealed to the heart by the spirit of Christ. No other ethical teacher has appeared who could compete with Christ either in the loftiness of his ideals or the permanency of his influence. Still his authority has been employed to sanction views of life and principles of action wholly foreign to his spirit. The writer devotes a large part of the book to the discussion of "two distortions of the Christian religion" which have had a very long and unfortunate history. He means by that the asceticism practised and glorified by the Catholic Church and its attempt to bring the state in subjection to the church.

With an outspokenness and vigor we seldom find today in an Episcopal writer, the Dean takes the Roman church to task for its aberrations along these two lines. He recognizes indeed that there is a good deal of truth in the monk's fear of the world; that the Christian's training ought to be hard and that it is almost impossible to lead a simple life in a materialistic age. Still a fugitive and cloistered virtue is not desirable in the society of this day. We cannot commend to our contemporaries a life where "prayer is all man's business and all his pleasure praise." His severest criticisms, however, the Dean reserves for the political absolutism of the Roman church, with its crimes, its violence, its persecution and the worldly spirit it engenedered in the church. Caesaro-papism, he says, became one of the most stable forms of despotism. The Church became the heir of the Empire. In that role it doubtless did a great deal of good; it taught the barbarians, it preserved the relics of Greek and Roman culture, it fostered art and raised cathedrals. But it became a kingdom of this world, a "complete apostasy from the gospel of Christ."

The author now takes up the problems of our modern world. It is the age of science. Science seems to have crowded religion off the stage. The belief in God and the hereafter has vanished from the minds of many. The center of gravity in morals, as in theology, is changing from authority to rational motive and the conscience of the individual. Miracle has been abandoned; almost pure gain, thinks the writer. But the intellectual change science has wrought is not the only one or chief one. Science, in the last analysis, is responsible for the coming in of the *modern industrial system*. It has given us the machine, the factory, mass-production. It has divided the world into employers and employees, into capitalists and workers. How can we apply the Christian religion to the relation between these two?

These difficult questions Dean Inge asks and has to confess, with Troeltsch, whom he frequently quotes, that the church, so far, has not

been able to evolve a practical and adequate code of social ethics. The writer does not conceal that his sympathies are not with the socialists or the labor party. The church should not carry on political agitation or identify itself with any party. Consumption, he thinks, is a more important question than distribution. "Waste not, want not" may be what society most needs today. "A reflective person must be horrified when he studies the shop windows." We see the Dean's program is not over-ambitious; he does not pretend to "abolish poverty."

In a chapter on Personal Ethics the writer speaks well considered words on sex, divorce and suicide.

The prospect for the future is not promising. "Christianity today is like a hothouse plant that needs to be carefully planted and tended." True Christians will always be in the minority. But Christianity can exist under almost any form of government. The real function of the Church is to hold up steadily before both the conflicting forces the Christian standard of values.

We have read the book with interest and we trust, with profit. The Dean's information ranges over a wide field. He quotes freely from pertinent sources. His style is manly and concrete. He always has an opinion of his own and does not hesitate to express it.

The Twilight of Christianity, *The Twilight of Christianity* by *Harry Elmer Barnes.* The Vanguard Press, New York 1929, 470 pages.

Years ago when Professor Barnes as one of the first took the field to tell us the truth about the great War, in his "Genesis of the World War" and his articles in the "Christian Century," we hailed him with joy for his impartiality, his candor and his courage. In the book before us he also shows independence of mind and straight-forward speaking enough, but we are sorry to say we wholly disagree with his argument. His position on religion is such as to lead to wholly negative results. He eliminates the supernatural element altogether, his viewpoint is strictly secular. If there is a God, no one knows anything for certain about him, nor is there any way whereby we can secure his aid. To the writer there is no other than sense experience. The scientific method which has done so much in other fields is the only one to be used in religion. Faith, which was supposed to be fundamental in the sacred books and the experiences of religionists, is ruled out of court. To say that one has communion with the divine by faith or that one becomes sure of the reality of God by spiritual experience, is nothing but self-deception.

The author notices with gratification that we are in a period of transition. The progress of science is so tremendous, so overwhelming that in nearly all camps its influence may be felt. Still the Fundamentalists are yet in a dominating position in all churches. And the devout Modernists are trying to put new wine into old bottles. Barnes bewails the fact that the last year book of the churches lists the Unitarians, who come nearest to his ideas with only 62,000 members. If we can speak of a new day in science, Christianity is only *in the twilight* and one can only hope that the long delayed fulness of the day

may not be indefinitely deferred. The author may perhaps look upon his book as a contribution to this forward movement. Having read it with ever growing amazement, we believe that he has overshot his mark very decidely.

According to the writer revelation has nothing to do with the origin of the Bible. Religion is a part of the behavior of the race. Its origin is altogether a natural development. Its existence has been explained in different ways. But it may be said, generally, that it is the state of feeling awakened by the sense of the mysteries of the universe around us. (Here Barnes might be expected to mention R. Otto, the Marburg professor, and his "Mysterium tremendum et fascinosum," he does not quote him, however). In due time man came to interpret the assumed supernatural powers above and around him in terms of the daily life and experience. The powers were personified. The many gods were subjected to one and he became "the father" of the children of men. Man invented all kinds of ceremonies and practices to win the favor of God. Our readers will be surprised to hear that Paul, the apostle, was especially responsive to sacramentarian tendencies. He established the *mass* so that the new cult of Christianity might compete more favorably with the mystery religion of its pagan contemporaries.

In looking back on the religious development it may be said that religion was invariably the product of human ignorance. What has passed for divine wisdom was hardly ever abreast of human knowledge. The development of the Jehovah of the Old Testament shows very plainly the truth of the saying that man made his gods in his own likeness. "Before Jehovah was, the Father-man was." Jehovah did not make the Jews what they have become, but rather the Jews, for better or worse, gave Jehovah his well-known place in human history. The devil was adopted into the heavenly scheme from the Persians (Ahriman, the god of evil). Before the Babylonian captivity and the reign of Cyrus, the Persian, the Jews had no devil.

It can readily be seen that the Bible, under these circumstances, is shorn of its glory. The Old Testament especially, is full of obscenities he says. From other sources Barnes quotes forty-two obscene passages in the bible. (Even John 8: 3—the woman caught in adultery, although it is hard to see where the obscenity comes in there.) "Few open-minded persons would contend for a moment that the Bible possesses as much significance for the modern reader as, let us say, Francis Bacon's "Advancement of Learning." A ludicrous statement like this shows that the writer is unable to see that the modern reader goes to the Bible not for its science but for its religion. And yet in another connection Barnes states himself that the major attitude of religion is emotional, while that of science is intellectual.

The person of Jesus fares badly at the hands of the author. In the first place we know hardly anything about him for certain. If he existed at all he is a nebulous person. The whole "Christian epic" of the only begotten Son of the Father, the revealer of God, his atoning death and resurrection is by biblical criticism and the advance of sci-

ence robbed of all standing. Jesus' conception of God was geocentric, circumscribed by the limitations of knowledge of a people that knew nothing of astronomy. Besides, he was a small-town man, an ignorant person even compared with the scholarship of his time, with the Stoics, and still more, with men like Plato and Aristotle. He is interested mostly in the souls of men. Today, psychology has shown that the soul as a separate entity, apart from the body, does not exist. To speak of a soul now, is an indefensible anachronism. "While many may regret the passing of the conception of immortality, it is difficult to see how any reasonable person can bewail the elimination of this gloomy illusion." Our business is to make this life happy and rich, not to try to die safely. (Montaigne)

It is a baseless contention, says Barnes, to claim that good ethics needs religion as a source and basis. He mentions six men (Sherwood Eddy, Reinhold Niebuhr, Kirby Page, Harry Ward, Jerome Davis and Francis J. McConnell) whom he greatly admires for their courageous advocacy of a new social order, but whom he blames for demanding the application of the "ethics of Jesus" to modern society. He says that any of these six could advise our age much better on the right kind of social ethics than Jesus ever could (!)

To Barnes the only kind of religion that appeals to him and that he thinks will eventually prevail, is the *humanism* of the Unitarian Dr. Dietrich. Dietrich knows no God. An idealized and glorified humanity is the object of his worship and service. We don't know what the future has in store. The best preparation for it is the development of the highest and best in human character during this life.

In the new order of things the scientist, especially the psychologist and the sociologist, will be the real experts. The theologians will be reduced to second and third rank, for religion will in the future serve as a *propaganda adjunct* of social science and aesthetics. It will seem hard to our readers to discover whence religion will derive its inspiration when God and Jesus and his Word are gone. But the author consoles us by assuring us that religion of every type has in the past produced far more suffering than it has relieved. And if the church might demur to playing second (or third) fiddle to the sociologists, he asks us to consider that this would nevertheless be more decent than to be just a dignified adjunct to capital cupidity, as it is now.

We see that old inscription over a cemetery in Germany—

"Macht hier das Leben gut und schoen,
Kein Jenseits gibt's, kein Wiedersehen"

sums up pretty well what Mr. Barnes has to teach us. With Marx and Lenin he practically believes that religion is the opium of the people. He is of the same mind with the "Godless" of Russia even if he does not approve of their methods of coercion. He complains bitterly of the 814 million dollars spent in the U. S. last year for the churches, "to protect us from imaginary evils in a postulated spiritual world." To him that is a stupendous waste.

Doubtless much of it was waste. Yet the atheism, or agnosticism, of Mr. Barnes' humanism won't convert the Fundamentalist from his

fundamentalism; it may even halt the Modernist. The Modernist may be willing "to come to terms" with the conservative if further steps to the left are to land him in Barnes's nihilism.

The book shows a surprising familiarity with a great variety of materials, but we believe we have never read anything where things sacred to the Christian world received such rude and reckless treatment. It seems as though early experiences with a narrow and fanatical religiousness have set the mind of the author definitely against all kinds of biblical Christianity.

Men of the Great Redemption, by *William L. Stidger, D.D. Litt. D.* Cokesburg Press, Nashville, Tenn. 1931, 217 pages.

William Stidger, at one time pastor of a very large Methodist church at Detroit, now professor of homiletics at Boston University, author of many books and magazine articles, believes that the heart of the world is wistful for religious experience, for an experience of God through Jesus Christ. In the last quarter of a century the pendulum of preaching has swung so far in the direction of a social message and a social interpretation of our gospel that we have forgotten to stress the fact that it is also for the salvation of individuals. "We have been thinking about the ethical content of our religion, about industrial justice in terms of wages, hours and a 'social creed of the Churches', until we have ceased to preach from our pulpits, and have ceased to have the 'great expectation' of hearing the groans and prayers of men who have become sin-conscious and penitent and have been led to seek 'salvation'." Dr. Stidger thinks that we have lost our greatest appeal to men because we no longer preach or expect to have the "upper room" and the "road to Damascus" experience.

He has come to that conclusion because he has noticed that the books which deal with conversion, with a definite religious experience, have sold like books of fiction. Such books were W. James's "Varieties," Begbie's "Twice born men," St. John's "Christ of the Indian Road," and others. Men like Poling and Stanley High, of the "Christian Herald," are of the same opinion with Stidger. They have encouraged him in his plan to get the authentic stories of redeemed men in all walks of life, men in the church and outside of it. They are agreed with him in the belief that we are on the edge of a new revival of interest in the story of reborn men. In the volume before us we have the results of Dr. Stidger's "repertorial quest" for old-time conversion experiences. And he has taken particular care to include only such experiences that have shown their genuineness by their permanent fruits. In Begbie's book the stories told are of men who came from the "underworld" and one might account for the revolutionary character of their experience by this fact. Stidger's examples are all of respectable and successful men, Ph.D. men in high places, still their conversions were just as definite. However different the station in life from which they came, their experiences were very much alike in substance, an instantaneous change, great joy, an assurance of safety, a release of spiritual and

moral energy, a preponderance of loving affections. Thomas Masson, formerly editor of Life and now Book Editor of the Christian Herald, tells his experience of the "Great Redemption" thus: "The first break came on March 29, 1916, when I referred to the "God within". From then on I began to pick up the straggling thought ends until I came through Jesus Christ to the process of conversion. The vision of Christ that came to me lasted, as time is reckoned here, not more than fifteen minutes. I mean, of course, in its intensity. It was perfectly definite and inconceivably glorious. For many hours afterwards I was in a daze . . . . It was in the middle of a bright, sunlit afternoon. I was sitting idly on my porch, thinking of nothing in particular, when, without any premonition, the space surrounding me was filled with light and the figure of Christ was before me, quite definitely outlined and the words that I heard were, as if somebody who was my other self was saying: "Yes, it is He!"

After giving a large number of such stories happening to ordinary men, to intellectuals, preachers, prophets, in old and very recent times, Stidger comes to the conviction that our preachers if they are to be soul-winners must develop a technique adequate to this great task, teaching their people how to be led from the first stirrings of the spirit, through solitude and meditation to the bursting out of faith and the crowning act of self-surrender.

We agree with the author that our chief and primary object in preaching must be to help people to "see Jesus". To expect, however, everyone to have a definte conversion experience such as told in the pages of this book, seems to us a hope bound to lead to disappointment.